

**Deanship of Graduate Studies
Al - Quds University**



**Translating Problems Related to Prepositions in the
Qur'an**

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MA Thesis

Jerusalem - Palestine

1437/2016

Translating Problems Related to Prepositions in the Qur'an

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A thesis submitted in partial fulfillment of the requirement
for the degree of MA in Translation and Interpreting from
the Faculty of Arts in Al-Quds University / Palestine

Jerusalem - Palestine

1437/2016

Al - Quds University
The Deanship of Graduate Studies
Translation and Interpreting Program



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Jerusalem-Palestine

1437/2016

Dedication

With the honor of appreciation to all whose existence in my life is a great gift from Allah the Glorious. To these I dedicate my work.

To Dad, may Allah have mercy on him, who taught me to be firm,

To Mum, whose prayers have always been beneficial for me,

To my soul mate, my wife Iman, whose support and patience made it possible and I really owe,

To the world's loveliest sons, my sons: Muhammad/ Husam-Eddin/ Hamza and Ala',

To the world's dearest daughter, my daughter, Ithar,

To my brothers, sisters, nephews and nieces,

To my in-laws,

To my friends and colleagues whose support always encouraged me to work harder.

Declaration

I certify that this thesis submitted for the degree of Master, is the result of my own research except where otherwise acknowledged, and that this study (or any part of it) has not been submitted for a higher degree to any other university or institution.

Name: Ali Mahmoud Nooh Aqil

Signed:

Date: 3/1/2016

Acknowledgements

First, all praise and thanks are to Allah the Glorious, and peace be upon our Prophet Muhammad the teacher of mankind.

I always acknowledge that words are inadequate and mine are also powerless to thank Dr. Omar Najjar, who has been helpful and giving as long as I have known him, for his endless effort and patience. Indeed I should confess that this effort of mine would have never culminated in this thesis without his help after the will of Allah the Glorious. My dearest gratitude is also paid for Dr Mohammad Thawabteh whom I will never forget. I also pay my dearest thanks for my external examiner, Dr. Sameer Rammal, for his invaluable notes.

I would also love to thank Dr. Gina Dominique who did invaluable effort to proofread and edit my work and whose comments and advice have been beneficial and made it clear to me where to stand.

Transliteration Table

'	الهمزة (ء)
'An	عن
Min	من
'Ila	إلى
Fee	في
Baa'	باء
'Ala	على
Gh	غ
Kh	خ
H	ح
'A	ع

Table of Abbreviations

Peace be upon him	PBUH
Source language	SL
Target language	TL
Source text	ST
Target text	TT
Subject-verb-object	SVO
Verb-subject-object	VSO
Target reader	TR

Abstract

The present study deals with the translation of Qur'anic verses which involve prepositions of unfamiliar function and which result in the production of meaning beyond their common, surface meaning. The Qur'an is recognized for its unique style of expression. As the word of Allah, and not the word of mankind, the Qur'an has special expression, eloquence, rhetoric, uniqueness and inimitability that no other book or text has possessed or is likely to possess. Indeed, these characteristics make translating the meaning of Qur'anic verses quite difficult. Moreover, the Qur'anic text involves grammatical and syntactical constructions, as well as distinct linguistic indicators, which differ fundamentally from their familiar surface meanings. This thesis deals specifically with prepositions which are polysemous and prepositional phrases which entail multiple and simultaneous connotations. Some verses in the Qur'an are similar in meaning, but they involve prepositions that are uncommon, or unfamiliar, and that perform distinct linguistic functions. In the Qur'anic context, these prepositions carry multiple, discreet meanings and therefore the reader must possess deep linguistic knowledge if he or she is to grasp their intended meanings and their full significance on multiple levels of signification. The necessity of locating prepositions in unfamiliar positions results in further difficulties for the translator. In this research study, some verses with specially-functioning prepositions are analyzed and their linguistic relevance is investigated from the perspective of classical linguistics. Translations may then be examined with reference to the manner in which various translators deal with such problematic linguistic features. Finally, their efforts are compared to see who has succeeded in approaching and then extending the deep meanings of verses selected for detailed analysis.

إشكاليات ترجمة بعض حروف الجر في القرآن الكريم

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الملخص

تهدف هذه الدراسة إلى إلقاء الضوء على كيفية ترجمة بعض حروف الجر في القرآن الكريم إلى اللغة الانجليزية . فالقرآن الكريم هو كلام الله وليس كلام بشر أو مخلوق ، ويتميز بالإعجاز والفصاحة والبلاغة والأسلوب الفني وجزالة الألفاظ التي لا يتميز بها غيره من الكتب أو النصوص . وتشمل بعض آيات القرآن الكريم بعض حروف الجر ، لكن هذه الحروف ذات معانٍ ودلالات لغوية عميقة غير مألوفة للقارئ وبعيدة في مقاصدها عن المعنى الظاهر لها . وتتميز حروف الجر في هذه الآيات بوظيفتها اللغوية الفريدة البعيدة عن معناها اللغوي المألوف ، بحيث تذهب بالآية بعيدا عن المعنى المألوف إلى معنى فريد يحتاج معه السامع أو القارئ إلى معرفة لغوية عميقة تؤدي به إلى المقصد الحقيقي لهذه الآيات . وهذه المزايا تجعل من ترجمة معاني القرآن الكريم إلى اللغات الأخرى أمرا شاقا ومهمة معقدة لا يواجهها المترجمون في ترجمة أي نصوص أخرى . ومن خلال قراءة القرآن وتدبر آياته ، يلاحظ وجود بعض الآيات في مواضع مختلفة من القرآن تتشابه في رسمها ولكنها تختلف في مقاصدها وذلك لاختلاف حروف الجر فيها . ولما كان القرآن الكريم يتميز بدلالاته وسماته التي تسمو فوق تلك التي من إنتاج البشر ، كان على كل من يحاول أو يعمل على ترجمة معانيه أن يتمتع بالقدرة والمعرفة اللغويتين اللتين تمكنه من فهم وتدبر معانيه كي يتمكن من إيصال المعاني العميقة والدلالات اللغوية الفريدة للقارئ الذي يحاول من خلال قراءته لهذه الترجمة أن يصل إلى مقاصد هذه الآيات . وفي هذه الدراسة ، يقوم الباحث بدراسة بعض هذه الآيات والوقوف على الدور الاستثنائي لحروف الجر فيها وذلك بالرجوع إلى اللغويين القدامى الذين يفسرون ويشرحون معانيها ووظائفها الاستثنائية وما أحدثته من تأثير على معاني هذه الآيات . كما ويقوم الباحث أيضا بالوقوف على ترجمة معاني هذه الآيات وذلك بالرجوع إلى مترجمين يشهد لهم بالقدرة والمعرفة والخبرة الواسعة في ترجمة معاني القرآن إلى اللغة الانجليزية ، وذلك بمقارنة هذه الترجمات ببعضها لمعرفة من يقف عند المعاني المقصودة لهذه الحروف والآيات ونقلها للقارئ بوضوح دون لبس أو غموض .

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Chapter I

Introduction

1.1 Overview

Translation is vital for communicating between diverse cultures and for promoting understanding among communities of diverse scholarly and sectarian interests. The translator's duty is to produce a text that is intelligible, effective and informative, and genuine, in terms of its relation to the original. This is not a simple task, however, for through time, translation as a concept, crossing several distinct disciplines and fields of specialization, remains elusive, as the hermeneuticists as well as the philosophers of language have demonstrated.

Writers and intellectuals generally agree that translating texts produced by historical and world-historical individuals involves various multiple levels of complexity, but that this complexity is commonly ascribed to several different reasons. There is, for instance, no one-to-one correspondence between individual words of different languages. Obviously no two languages are completely alike and their differences are attributable not only to linguistic matters, but to matters of cultural diversity as well. If such difficulties exist in the translation of ordinary text, how much more is the case when the original is a function of Divine utterance! The words of Allah are inimitable, and mere human effort is inadequate to the task of rendering sacred meaning. Qur'anic translation necessarily suffers from the natural limitations of translators in terms of their ability to fully apprehend the general and the more nuanced meaning assumed to be contained in the original.

The Qur'an provides a code of life for mankind in general and for Muslims in particular. It also contains a sea wealth of worldly wisdom and intellectual concepts. As the word of Allah, inimitable in every time and place, The Qur'an has been one of the most troublesome texts for translators. The consensus is that a word-for-word translation for the Qur'an is not possible. However, the need for translating the Qur'an

in modern languages arises from the fact that Islam is a fast-growing religion and there are Muslims in foreign countries where Arabic is not the *Lingua Franca*. Non-Muslims are interested in understanding the message of Islam, the Qur'an, as opposed to the lexicon of classical Arabic. There is also evidence of growing academic interest among non-Muslims seeking an access to the Qur'anic message. Through serious debate on the translatability of the Qur'an, the supreme authority of the Muslim world, researchers agree that the Qur'an as a text is untranslatable, but as discourse, it may and perhaps should be translatable at least on some level to allow for mutual understanding among multinationals or in contemporary, multicultural contexts.

1.2 Definition of translation

Providing an exact, universal definition of 'translation' as a concept involves, inevitably, a great deal of controversy and is said to be easier claimed than done. Besides, some renderings may be regarded as more authoritative than others. For the present purposes, nevertheless, translation can be defined as "converting the elements one language (SL) to another (TL) so that the TL could convey the intended message in SL. In other words, it is a process by means of which the translator decodes SL and then encodes his understanding of the TL form. What is generally understood as translation involves the rendering of a source language (SL) text into the target language (TL) so as to ensure that the surface meaning of the two will be approximately similar and the structures of the SL will be preserved as closely as possible but not so closely that the TL structures will be seriously distorted" (Bassnett, 2002: 24). Catford defines translation as "the replacement of textual material in one language (SL) by equivalent textual material in other language (TL)" (Catford, 1965: 20).

1.3 Prepositions

A preposition is traditionally defined as "a word that governs and normally precedes a noun or a pronoun and expresses its relation to another word" (Huddleston & Pullum, 2002: 598). One of the major challenges in perceiving prepositions is their polysemy (Tylor, 1993). This implies that a certain preposition may signify several different meanings, depending on the context in which it is used. In both Arabic and English, prepositions may reveal temporal or spatial relation. In addition, they can signify the manner in which an action occurs. Moreover, they may express metaphorical and idiomatic extensions as in the English phrasal verbs. A one-to-one

correspondence of prepositions is thus not always available between languages; consequently, and for each of these reasons, the rendition of prepositions is among the most problematic issues of translation.

Some prepositions in the Qur'anic verses perform very special functions on much deeper levels than are generally ascribed to them in conversational or conventional discourse. Thus, a preposition may defamiliarise the overall meaning of the verse in some situations. Added to the difficulty of translating the Qur'anic discourse, such prepositions require special survey to capture their intended meaning. As a result, the task of translators attempting to render such verses becomes more complex for they need to attain high-rated linguistic knowledge , otherwise their produce will be a failure.

Chapter II

Literature Review

2.1 Overview

"Translatability can be defined as the capacity for some kind of meaning to be transferred from one language to another without undergoing radical change"(Pym & Turk, 2001, 273: as cited by Ali Aldahesh)¹. Hatim and Munday on the other hand see it as "a relative notion that has to do with the extent to which, despite obvious differences in linguistic structure (grammar, vocabulary, etc.), meaning can still be adequately expressed across languages" (2004:15). Clearly 'untranslatability' can be understood as the opposite of this notion. The concept of 'untranslatability', therefore, has been the source of large-scaled debate among scholars who argue over whether or to what extent texts are conveyable from one language to another.

Various approaches for translatability have been adopted by scholars. Nida and Jakobson have adopted the "monadist approach" where translatability is guaranteed by linguistic universals, syntactic and semantic categories and led to the formulation of "transformational grammar". Others, as Sapir and Whorf, have advanced a "universalist approach" which entails the claim that reality is interpreted (or constructed) in different ways by different cultural and linguistic communities. According to these theorists, language is the main and fundamental element through which these communities understand reality and, consequently, the world. Hence, the very notion of 'translatability' is called into question. The "deconstructionists approach" first emerged in the late 1960s and conceives of translation as the transfer of meaning from one language into another. Theorists who have advanced this approach, such as Jacques Derrida, Paul de Man, Michel Foucault, and more recently

¹ www.macrothink.org/journal/index.php/ijl/.../pdf_144

Andrew Benjamin, claim that the translated text is affected by the translation itself, which involves an actual re-writing of the original. The translation, then, is considered as a new work, a text whose meaning flows from the translation itself and is therefore not to be considered subordinate to the language of the source text (De Pedro, 1999). For De Pedro, "target texts cease to be considered as subsidiaries of the original", (De Pedro, 554).

Three significant and influential concepts have resulted from this approach. First, the translation process which is considered as a 'validation' of the text that is being translated. Moreover, the 'originality' which ceases to be a chronological concept (i.e. it is not about which text was produced first) and becomes a qualitative matter, (i.e. it refers to the nature of the text which was conceived first). Finally, the notion of the 'authorship' of a text itself is challenged, not prioritized, and translation is seen as a process in which language is constantly modifying the source text (De Pedro, 1999: 554).

However, 'untranslatability' is considered as a translation failure which occurs when a formal relevant aspect in the SL has no corresponding aspect in the TL. From the linguistic view, Catford suggested two types of untranslatability; "linguistic and cultural". Linguistic untranslatability occurs when a lexical or syntactic item in the SL has no equivalent in the TL due to difference between SL and TL. Puns are a case in point, for instance. However, cultural untranslatability is more problematic and is ascribed to the absence of a relevant situational feature in the TL culture for that in the SL culture (Bassnett, 2002: 390). Therefore, the genre, as De Pedro defends, plays an important role in the degree of untranslatability of texts (De Pedro, 1999). Some genres, such as informative and scientific texts, are more easily translatable than literary texts, which are more difficult to translate for they involve a broader range of more cultural factors which influence the meanings of a text. In this case, scholars differ on the question of the translatability or untranslatability of SL texts. While some (as Von Humboldt, Quine and others) confirm that translatability is ultimately impossible, others (as Newmark) believe that everything, whether directly or indirectly, can be translated into a TL (Ke, 1999). The latter position appears to be more reasonable and so stakeholders tend to suppose that absolute translatability, whether cultural or linguistic, does not exist and most texts are translatable (De Pedro, 1999). However, this does not mean that perfect translation is attainable for

every text. It is in this context, then, that we ask if the Holy Qur'an is in fact translatable.

2.2 (Un)translatability of the Qur'an

The Qur'an is the word of Allah revealed in the Arabic language for the edification of mankind. This is stated openly in Surah Yusuf, (يوسف 3) "إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ" meaning, "Verily, We have sent it down as an Arabic Qur'an in order that you may understand" (Hilali & Khan, 12: 2). Moreover, the Qur'an is obviously inimitable and this inimitability is apparent in Allah's challenge for the Prophet's detractors to produce even a single surah (chapter) like any of those of the Qur'an: "وَإِنْ كُنْتُمْ فِي رَيْبٍ" "وَأِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ" (البقرة 23) (23) which means "[A]nd if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'an) to Our slave (Muhammad PBUH), then produce a *Surah* (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful" (Hilali & Khan, 2: 23). Surely these detractors were not and will never be able to do so, and therefore the Qur'an is proved perfect.

The literary inimitability is the more critical issue, according to some classical exegetes such as al Jahiz, whereas others, such as al- Baghdadi, regard linguistic purity and eloquence as the core point. Still, others, such as al-Jurjani, view the overall composition of the Qur'an, its meaning and phraseology, as the chief indicators of inimitability (Massimo Campinini)².

Muslim intellectuals and scholars of a number of related fields of study, such as Muslim theologians and linguists, have devoted considerable attention to this issue and have dealt with it from different perspectives. One of the widely-debated perspectives is the legitimacy of translating the Qur'an. In his article "Translating the Untranslatable", Fazlur Rahman stresses that the inspired language of the Qur'an can never be satisfactorily translated into another language (Fazlur Rahman, 1998: as cited by Ali Aldahesh)³. According to his argument, this untranslatability is ascribed to the distinct style and expression of the Qur'an on one hand, and the Qur'an's very special nature on the other hand. He states:

[T]he fact that the Qur'an is not really a single 'book' because nobody ever 'wrote' it: it is an assembly of all the passages revealed or communicated to Muhammad by the Agency of

² (riviste.unimi.it/index.php/DoctorVirtualis/article)

³ www.macrothink.org/journal/index.php/ijl/.../pdf_144

Revelation, which the Qur'an calls Gabriel and 'The Trusted Spirit' or 'The Holy Spirit'. This agency, according to the Qur'an itself, emanates from the 'Preserved table', the Book on High, and 'descended upon your heart' (2:97). Clearly, the divine messages broke through the consciousness of the Prophet from an agency whose source is God (Fazlur Rahman, 1998: 24). He also argues that even modern western translators who attempted to translate the Qur'an unanimously agree on its untranslatability as is evident in the titles of Arberry's work "The [Koran]⁴ Interpreted" as well as in Pickthall's "The Meaning of the Glorious Qur'an". Such titles in themselves suggest their authors' belief that an adequate translation of the Qur'an is impossible (Fazlur Rahman, 1998: 24).

Furthermore, Denffer accounts for the untranslatability of the Qur'an emphasizing that translating the Qur'an means expressing its language meaning in language other than Arabic in order to help people who are not familiar with the Arabic language to know something of the will and guidance of Allah as it is revealed in the Qur'an (Denffer, 1983: as cited by Ali Aldahesh)⁵. He adds that Muslim intellectuals agree that it is impossible to transfer the original Qur'an word by word in an identical fashion into another language, offering three reasons for this position. He states:

Words of different languages do not express all the shades of meanings of their counterparts, though they may express specific concepts. The narrowing down of the meaning of the Qur'an to specific concepts in a foreign language would mean missing out other important dimensions. The presentation of the Qur'an in a different language would therefore result in confusion and misguidance" (Denffer, 1983:143).

This is clear in terms such as *tayammum*, *shaheed* and *'umrah* as these words convey the nuances and evoke the plurality of meaning of Qur'anic concepts that are not found in other languages. Therefore, translations of the sacred text are actually, in his view, no more than expressions of the meanings of the Qur'an in other languages.

Tackling the translation, offering and asserting the interpretation of the Qur'an, Yusuf Ali in his introduction states: "[t]he Qur'an is only the Qur'an when it is in Arabic, in its original wording as revealed to the Prophet Muḥammad" (Ali, 2006: 19). Kidwai, in his article "*Translating the Untranslatable*" points out that translating the Arabic text of the Qur'an into other languages can be seen by Muslims as a fundamentally exegetical task, and the subjective nature of hermeneutical process is generally looked upon with varying degrees of skepticism. He states: "[b]ecause of

⁴This is an alternative spelling of the "Qur'an"

⁵ www.macrothink.org/journal/index.php/ijl/.../pdf_144

the inimitability of the Qur'an, it can only be interpreted rather than translated" (Kidwai, 1987: as cited by Ali Aldahesh)⁶. The same admonition is reiterated by Yusuf Ali asserting the classical standpoint: "[S]ometimes I have thought it too stupendous for me- the double task of understanding the original and reproducing its nobility, its beauty, its poetry, its grandeur.....what I wish to present to you is an English interpretation" (Yusuf Ali, 1983).

The debate on this issue, the untranslatability of Qur'an, is not restricted to Arab or Muslim intellectuals. Pickthall, a British scholar and convert to Islam, who translated the meanings of the Qur'an into English, points out, nevertheless, that the Qur'an cannot be truly translated and that any translation could never be a replacement for the Qur'an in Arabic:

[t]he Qur'an cannot be translated. That is the belief of the traditional Shaykhs and the view of the present writers. The Book here is rendered almost literally and every effort has been made to choose befitting language. But the result is not the Qur'an, that inimitable symphony, the very sounds which move men into tears and ecstasy. It can never take the place of the Qur'an in Arabic, nor it meant to do so (Pickthall, translator's foreword).

Denffer (1983), however, argues for the importance and benefits of translating the meanings of the Qur'an. At present, the majority of Muslims are non-native Arabic speakers; thus translating the meanings of the Qur'an is crucial in helping them understand the nature and nuances of the sacred text. It is all the more crucial to non-Muslim readers who must inevitably rely on the work of the translator in deciding whether or not to embrace the rapidly-growing faith of Islam in a world in which the meaning of the Qur'an is largely misunderstood.

2.3 A Brief History of the Translation of the Holy Qur'an:

The need for "translating" the Qur'an began in the early days of Islam, in the time of Prophet Muhammad (PBUH), for the purpose of propagating Islam. As Prophet Muhammad (PBUH) was sent for the whole of humanity, he needed a vehicle appropriate to the sacrality of the text in order to disseminate the message of Islam. He sent envoys with letters to tribes in the Arabian Peninsula as well as to the Sassanid Empire and to Byzantine Rome, receiving responses from them in return. Zaid Ibn Thabit, a close companion of the Prophet (PBUH), said that the Prophet (PBUH) ordered him to learn the Syriac language⁷ to write letters from the Prophet to

⁶ www.macrothink.org/journal/index.php/ijl/.../pdf_144

⁷This is the language of the Jews dwelling Almadina at the time of Prophet Muhammad (PBUH)

the Jews and to read their letters for the Prophet (PBUH). He said that he learned it in less than half of a month for him (PBUH). He added that after he learned it, he would write to the Jews when Prophet (PBUH) wanted to, and he would read their letters when they wrote to him⁸. The Prophet's letters to the Jews usually involved Qur'anic verses, but there is no evidence to the effect that any verse of the Qur'an was translated in the lifetime of the Prophet (PBUH).

Moreover the Prophet (PBUH) himself urged Muslims to learn the languages other than their own. It is said that the Persians asked Salman the Persian, a close companion of the Prophet, to translate al-Fatiḥa (The Opening) into their mother tongue and that the Qur'an was first translated in full into Persian at the time of the Rightly Guided Caliphs by Salman the Persian (Fatani, 2006). Fatani also says that a translation of the entire Qur'an into Persian was made after Muslim theologians permitted it in 956 CE (Fatani, 2006). This word-for-word translation paved the way for a new era in Qur'anic translation and it was rendered at a time when many non-Muslims were eager to understand the message of Islam and subsequently embrace the faith.

2.4 Qur'an Translation to European languages

The first translation was produced in Latin in 1143 and was entitled "Lex Mahomet pseudoprophete "The law of Muhammad the false prophet"- by two monks whose purpose was to refute the beliefs of Islam as appears in their title (Hitti 1937/1990; as cited in Mustapha,2001:203) (Fatani,2006). Andre De Ryer was influenced by this early translation when he produced a French translation. De Ryer's translation was the background against which subsequent translations into Italian, German, Dutch and other European languages were based. However, since the Europeans generally lacked sufficient knowledge of Arabic, they paraphrased this Latin version instead of translating the original text Qur'an (Fatani, 2006). Consequently, these second-hand translations were erroneous. Another Latin translation, on which many later European translations were also based, was issued in 1698 by Liduvico Marracci. This effort involved the original text and some selected quotations from the Qur'an in Arabic, but

⁸ عن زيد بن قال: أمرني رسول الله صلى الله عليه وسلم أن أتعلم السريانية. قال: فما مر بي نصف شهر حتى تعلمتها له. قال: فلما تعلمتها كان إذا كتب إلى يهود كتبت إليهم، وإذا كتبوا إليهم قرأت له كتابهم. (الترمذي: ج5، 67)

the main and common objective of the scholars was still that of refuting and distorting the shining image of Islam.

In 1649, the first English translation, *The Alcoran of Mahomet* was produced by Alexander Ross and based on Ryer's translation. Full of distortions and omissions, this translation describes the Qur'an as a "heresy of Muhammad (PBUH) (Fatani, 2006). In the eighteenth century, new famous translations, such as Sale's translation into English in 1734, Savory's into French in 1751 and Boysen's into German in 1773 appeared. These translations tend to reflect the hostility of their authors and their anti-Islam bias, clearly intended to serve a missionary agenda. Yet again, such works served as a basis for newer translations, those of the 19th Century, such as Rodwell's translation in 1861 and Palmer's in 1880.

The twentieth century marked the appearance of several Muslim and Arab scholars who devoted themselves to defending Islam against the fierce offensive of the orientalist, who launched large-scaled campaigns against Islam and Muslims. In 1910, Mirza Abul-Fazl, a Bengali who later settled in India, was the first Muslim to produce a translation into English alongside the original Arabic text. Among these loyalists is Muhammad M. Pickthall whose translation, *The Glorious Qur'an* appeared in 1930. Pickthall, the son of an Anglican vicar who nevertheless converted to Islam, was reputed for bringing out a first-rate English rendering of the meanings of the Qur'an and his translation is considered one of the most accurate. Soon later, Yusuf Ali- a British Indian Muslim scholar produced his translation *The Holy Qur'an: Text, Translation and Commentary* in 1934. Although he was not an Islamic scholar in the formal sense, Ali rendered the meanings of the Qur'an in a vivid and eloquent style. His translation has been among the most popular and widely-read, as it faithfully follows the Qur'anic text.

Next, in 1985, T.B. Irving (Al-Hajj Ta'lim 'Ali), an American Muslim of Canadian origin, produced the first American English translation titled *The Quran'n⁹, Translated*. Taqiyyud-Din al-Hilali, a Muslim scholar from Morocco, together with Muhammad Muhsin Khan, a Muslim scholar of a Pashtun origin, produced their translation, *The Noble Qur'an*, in 1985. Another well-regarded translation into English, *The Qur'an*, by M.A.S. Abdul-Haleem, an Egyptian professor of Islamic

⁹ An alternative spelling of "Qur'an"

studies, was published in 2004. These translations have met the increasing academic need in English-speaking communities to be informed about Islam..

2.5 Limitations of the translation of the Qur'an

Denffer (1983) elaborated on the limitations inherent in the translation of the Qur'an, pointing out that it is 'the word of Allah' revealed in Arabic; consequently, no translation is the actual word of Allah. He highlighted the loss of the concept of 'uniqueness and inimitability' of the Qur'an (I'jazul Qur'an). Scholars juxtapose this concept to the Qur'anic expression in the Arabic language. Referring to the distinctive shades of meanings that words carry or convey in different languages, the translations are also incapable of revealing all the meanings of the Qur'an in languages other than Arabic (Denffer,1983:145). The link between the Qur'an and the Arabic language in which it was revealed is inseparable. The Qur'an is believed to have all the features of the Arabic language. So, Guillaume (1990) says that the Qur'an cannot be translated without grave loss. Therefore, translators should acknowledge certain particular constraints and work toward the elimination of ethnocentric biases as far as possible.

2.5.1 Lexical and semantic limitation

Some lexical items, such as the term *tayammum*, are Qur'an-specific. Such items are SL-oriented, and so have no equivalence in the TL. In order to convey the intended meaning of the term, some definitions or explanations are essential, such as "an act in which you strike your hands on the earth and pass (rub) them on your face and pass the palm of each hand on the back of the other" (Khan and Hilali1,1996: 223). Some Qur'anic terms such as الصمد signify specific denotations related to the core of Islamic faith. This term indicates the total perfection of might, power, wisdom, knowledge and lordship of Allah, the Almighty. Translators must confront and compensate for the absence of a one-word English equivalent for these denotations. Khan and Hilali (1996: 2028) as well as Ali (1983) say that this term cannot be translated with a single word and must instead use two words (Absolute, Eternal) in their attempt to convey its many shades of meaning.

In addition, languages are semantically different. The two verbs نَزَلَ and أَنْزَلَ in the following verse "نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ" (آل عمران: 6) have two different meanings though they have the same structural origin (نَزَلَ). Whereas نَزَلَ refers to the gradual revelation of the Qur'an over a span of twenty three

years, أَنْزَلَ refers to the revelation of the Gospel and the Torah which were sent down as complete books once each (Abdul-Raof, 2004: 95–96).

2.5.2 Structural limitation:

Every language has its own unique grammatical patterns and Arabic is known for its VSO, while English has the SVO. However, variations of these patterns may appear in Arabic producing more effective patterns, as in foregrounding and back grounding. Generally, sentences which exhibit such shifts may convey more distinctive meaning which is sometimes difficult to capture in translation. The shifts are so frequent in the Qur'anic discourse. Affirmation is another structural feature in the Qur'anic discourse but can be lost in translation. Consider these two verses: "قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ" (الكهف، 75), "قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا" (الكهف، 72). The only word that creates the difference between the two verses is **لَنْ** which appears in the latter verse. This word affirms that Moses موسى (PBUH) will not be able to bear what he will see. However, this affirmation is apparently lost in Hilali & Khan's translations, for example. "He (Khidr) said: Did I not tell you, that you would not be able to have patience with me?", "(Khidr) said: "Did I not tell you that you can have no patience with me?" (Hilali & Khan, 18:72,75).

2.5.3 Rhetorical limitation

Rhetorical features such as alliteration, metaphor, antithesis, etc. frequently appear in Qur'anic discourse. In the verses, (الانفطار 14، 13) "وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ" (إن، في) repetition of the emphatic words (نعيم- جحيم) and (الأبرار- الفجار) and the parallel rhyme -assonance- (يم) all contribute to the powerful effect of these verses for the reader or listener. However, these features disappear in translation as is the case in Pickthall's translation: "Lo! the righteous verily will be in delight". "And lo! the wicked verily will be in hell" (82: 13,14).

2.5.4 Cultural limitation

Cultural features are often language specific. However, some cultural aspects in the SL cannot have one-to-one correspondents in the TL and others may need clarification. For example, in the verse: "وَإِذَا رَأَوْهُمْ تَبَٰعِبُوا أَجْسَامَهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ" (المنافقون، 4) "خُشْبٌ مُّسَدَّدٌ" (woods backed to wall) culturally indicates people who are useless; worthless; unthinking; unreasonable; incapable of hearing and understanding (Qurtubi, 554). Such cultural aspects need explanation if

the target reader is to recognize and comprehend such complex metaphors. Nevertheless, the explanation cannot truly convey the sense of the original. This is clear in Ali's translation, for example: "They are as (worthless as hollow) pieces of timber propped up, (unable to stand on their own)" (Yusuf Ali,63:40). The translator uses due diligence in inserting explanatory phrases to approximate the meaning of the original, but much of the effect of the latter remains lost in translation.

Chapter III

Methodology

3.1 introduction

The aim of this study is to investigate and evaluate the strategies adopted by translators in rendering the meaning and function of particular prepositions in selected verses of the Holy Qur'an. These prepositions function unconventionally as they extend meaning beyond their surface familiar meaning. A broad range of scholarly approaches to the issue of translatability were examined and there does appear to be a consensus. Translators generally agree that the text of the Qur'an is untranslatable, but translating the Qur'anic discourse is possible. The descriptive method adopted in this research has taken into account the different functions of prepositions in English and Arabic; of particular interest is the polysemous nature of the prepositions in this instance that prepositions can perform various denotative functions, and so the intended meaning of a preposition must be apprehended through the context in which it is used. This means that the effect of these prepositions on the translation of the verses that are the subject of this study is such that classical linguists should be consulted by Qur'anic translators.

3.2 Statement of the study

The Qur'an is a complex text for translators attempting to render its meanings into other languages. The inimitability of the Qur'an, its special style and expression, its purity and eloquence constitute the main elements of complexity. But what accounts for the complexity of rendering the meaning of the Qur'anic verses into other languages is the unconventional function of prepositions. In such verses, prepositions convey meanings that extend well beyond their familiar, commonplace functions. However, essential meaning of the verses, that which is bound to the elevated or sacred quality of Qur'anic discourse and distinguishes it from ordinary or

conventional language use is dependent on an understanding of its prepositions. Both the special function of prepositions and their effect on the translation of the verses is the focus of this research.

3.3 Purpose of the study

The primary object of inquiry in the present research is the core function and use of prepositions in both English and Arabic and their effect on the translation of selected Qur'anic verses. The present study deals with the translation of Qur'anic verses which involve prepositions of unfamiliar function and which result in the production of meaning beyond their common, surface meaning. The Qur'an is recognized for its unique style of expression. As the word of Allah, and not the word of mankind, the Qur'an has special expression, eloquence, rhetoric, uniqueness and inimitability that no other book or text has possessed or is likely to possess. Indeed, these characteristics are precisely what makes Qur'anic translation so problematic. Moreover, the Qur'anic text involves grammatical and syntactical constructions, as well as distinct linguistic indicators, which differ fundamentally from ordinary discourse and familiar, surface meanings.

The work of a translator is to adequately convey the effect and meaning of the original for the TRs. The Qur'an which carries and performs the message of Islam, provides a code of life for mankind and yet for many individuals, Muslims and non-Muslims, who are not familiar with the Arabic language, translation is their only means of access to its message. Therefore, translators of the Qur'an should be aware of the special functions of prepositions in the Qur'an if they are to capture their intended meaning and convey it correctly to these TRs. However, if translators of the Qur'an are not well aware of the functions of prepositions in the Qur'anic verses, access to the message and meaning of Islam will be closed to the majority of non-Muslims. More, in the absence of reliable, classically-trained linguists and translators, much of the deeper, spiritual significance of the verses will remain beyond comprehension. Therefore, the special function of prepositions in the selected Qur'anic verses, together with a number of English translations of these verses, for the purpose of evaluating the standards and practices of English language translators in adequately rendering verses whose meaning is closely tied to the special indications of these prepositions.

3.4 Data collection and analysis

Some verses in the holy Qur'an are similar to one another, both in context and in construction; however, they include various prepositions of often unfamiliar functions, prepositions which signal differences or changes in meaning. For the purpose of the present research, a selection of such verses, grouped according to their core meaning, the work of classical linguists, and the work of four translators, constitutes the basic corpus of analysis. These verses are examined with reference to their accuracy, their intentions, the multiplicity of meaning which they evoke, and their broader theological significance. The commentaries of these linguists are compared and evaluated with respect to their level or degree of accuracy.

Next, four well-reputed translators of the meaning of the Qur'an are selected for detailed examination: Abdullah Yusuf Ali, Muhammad Marmaduke Pickthall, Taqi-ud din Hilali, along with Muhammad Muhsin Khan and Talal Itani. Their work is examined in detail for the purpose of determining which translation best illustrates the distinct functions of these relatively unfamiliar prepositions and how they affect both the common surface and deeper meaning and plurisignificance of the verses. Finally, the larger issue of the 'translatability of the Qur'an' is addressed with reference to the function of prepositions and prepositional phrases in Qur'anic translation from the perspective of classical linguistics and interpretation theory. The translatability of the Qur'an is also accounted for referring to several intellectuals and scholars; reviewing their positions on this vital issue. The core functions and use of prepositions in both English and Arabic were also investigated in relevance to the Qur'anic verses since these are the subject of the study.

3.5 Significance of the study

This study is intended as a contribution to the field of Qur'anic translation by focusing attention on the use of prepositions in Arabic and in English and particularly on its relevance to the message of Islam as articulated in Qur'anic discourse. On the one hand, a translator should accurately transfer the meaning of the original, and the text he/she produces should sound as closely as possible to the original. Therefore, he/she should master the meaning and indications of any unfamiliar Qur'anic prepositions in order to understand and see how it affects the overall meaning of the verse which it is part of. This procedure will help ensure that translators possess an adequate understanding of Qur'anic prepositions before attempting a translation. A review of

translations in which unfamiliar prepositions are central to the conveyance of the sacred meaning can reveal that some translators deeply investigated these indications and accounted for the effects of unfamiliar prepositions on the meaning of Qur'anic verses, thereby producing translations that truly convey their meaning. Other translations, however, tend to reflect an ordinary linguistic knowledge of these prepositions, thereby producing less accurate translations.

Most TRs, particularly those who are not interested in the subtleties of the Arabic lexicon and the status of Arabic as a sacred language, generally rely on translators for the purpose of understanding the message of Islam. If the translator is fully cognizant of the unique status of these prepositions and prepositional phrases, TRs can more or less directly apprehend their intended meaning and, consequently, the intended meaning of the verses in which they are used. Otherwise, they will be unable to understand the message beyond a literal.

The scant attention to this issue in the published literature has been a factor in determining the precise focus of this study. Scholars and intellectuals have generally drawn considerable attention to the translatability of the Qur'an regarding the legitimacy and linguistic possibility of this process. However, Qur'anic rhetorical devices such as shifts, antithesis, and assonance, among others, have received relatively less attention. Therefore, a greater effort in the future should be devoted to the linguistic status of Qur'anic prepositions and other linguistic features of Qur'anic discourse.

Chapter IV

Discussion and Analysis

4.1 Meaning of Arabic prepositions

English uses a relatively large number of prepositions, about 100, while Arabic has only about 20. However, prepositions in Arabic are more polysemous, i.e. they allow for a multiplicity of meaning or multiple layers of meaning of a single word, thereby adding to the depth and density of the text. Beyond their surface meanings, prepositions in Arabic can signify very profound meanings that are far removed from their literal sense. Moreover, in many instances, each can act as a synonym for the other, resulting in a vast nexus of meaning to be revealed in the process of linguistic inquiry. Here, the researcher is concerned only with the (unfamiliar) prepositions which are part of the verses that are subject of the present study. These are: *Baa'* (باء), *Min* (من), *'An* (عن), *Fee* (في), *'Ila* (إلى) and *'Ala* على.

4.1.1 *Baa'* (الباء)

There are several meanings associated with this preposition. In some cases, dozens of meanings may be said to apply. Al-Ghalayini isolates fourteen different linguistic uses for this preposition (Al-Ghalayini, V3:167).

- Adhesion الإلصاق . According to Saybuba, for instance, adhesion is the core use of باء and it sticks to it whatever it means (Al-Muradi, 1983:36). Adhesion can be either real or unreal, literal or figurative.

a) Real adhesion as in: "وَحَذُّ يَدِكَ ضِعْفًا فَاصْرِبْ بِهِ وَلَا تَحْنُثْ إِنَّا وَجَدْنَاهُ صَابِرًا نِعَمَ الْعَبْدِ إِنَّهُ" (ص44) , أَوَّاب" , meaning "And take **in** your hand a bundle of thin grass and strike therewith (your wife), and break not your oath . Truly! We found him patient. How excellent (a) slave! Verily, he was ever oft-returning in repentance (to Us)!" (Hilali & Khan, 38:44). The equivalent for باء is 'in' as seen in the translation.

b) Unreal adhesion as in: "وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا" (الفرقان 72) , meaning: "[A]nd if they pass **by** some evil play or evil talk, they pass by it with dignity" (Hilali & Khan, 25:72). Here the equivalent preposition for باء is 'by' since the adhesion is

unreal.

- Instrument/means (أداة) . A means by which an action or a deed is fulfilled, for example; (البقرة60) "فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا" (البقرة60), meaning "We said: Strike the stone **with** your stick. Then gushed forth therefrom twelve springs" (Hilali & Khan,2:60). The preposition **بِ** here denotes the instrument with which the stone is to be struck and is given the equivalent 'with'.

- Causality/reasoning (التعليل). Here **بِ** brings to light the reason behind something as in: (العنكبوت40) "فَكُلًّا أَخَذْنَا بِذُنْبِهِ" (العنكبوت40), meaning: "So, we punished each of them **for** his sin" (Hilali & Khan,29:40). Obviously, the **بِ** here reveals the cause behind their punishment and is rendered to the causal 'for'.

- Transition (التعدية) . In this case the intransitive verb is turned into a transitive one as in: (البقرة17) "ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ" (البقرة17), meaning: "Allah took away their light and left them in darkness. (So) they could not see" (Hilali & Khan,2:17). The verb ذهب is intransitive, but the **بِ** converts it into a transitive one followed by the object نورهم. In such a case, the **بِ** has no equivalent as seen in the translation.

- Swear/Oath (القسم) . For example, (النور53) "وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ" (النور53), meaning: "They swear **by** Allah their strongest oaths" (Hilali & Khan,24:53). It is clear that the **بِ** which is a preposition for swearing is placed by 'by' in the translation.

- Compensation (التعويض) . In this case, something(price) is paid for something as in the following verse:(يوسف20) "وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ" (يوسف20), which means: "And they sold him for a low price"(Hilali & Khan,12:20). In this case something is given/paid **for** something so it compensates it. The **بِ** here is replaced by 'for'.

- Replacement (البدل) . Where something is taken without paying as in the following verse: (البقرة61) "أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ" (البقرة61), meaning: "[W]ould you exchange that which is better **for** that which is lower" (Hilali & Khan,2:61). Here the **بِ** is replaced by 'for'.

- Situational or adverbial (for place and time). Where place or time is indicated as in: (آل عمران96) "إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ" (آل عمران96), meaning: "Verily, the first House (of worship) appointed for mankind was that **at Bakkah** (Makkah), full of blessing, and a guidance for *Al-'Alamin* (the mankind and jinns)"(Hilali & Khan,3:96). Clearly the place (Bakkah) is spoken of. And in: "وَأَنْتُمْ لَتَمُرُّوا عَلَيْهِمْ مُّصْبِحِينَ" (الصافات137-138) "وَبِاللَّيْلِ أَفْلا تَعْقِلُونَ" (الصافات137-138), meaning: "Verily, you pass by them in the

morning. And **at** night; will you not then reflect?" (Hilali & Khan,37:137,138). The **باء** here denotes time and is rendered to 'at' as preposition of time.

- Accompaniment/ association (المعية) . This appears in: "قِيلَ يَا نُوحُ اهْبِطْ بِسَلَامٍ مِّنَّا وَبَرَكَاتٍ", (هود:48) , meaning: "It was said: "O Nuh (Noah)! Come down (from the ship) **with** peace from Us and blessings on you and on the people who are with you" (Hilali & Khan,11:48). In this verse, Nuh (PBUH) is going down with peace for his followers, so the **باء** here is rendered into 'with'.

- Division (التبعض) . Here, a part of the whole is intended as in this verse: "أَفَتُؤْمِنُونَ" (البقرة:85) , meaning: "Then do you believe **in a part of** the Scripture and reject the rest?" (Hilali & Khan,2:85). The **باء** here clearly means 'some' or 'part of' as rendered in the translation.

- Elevation(الاستعلاء) / a synonym of (على) . The meaning of على is intended in such situations as in: "وَمِنَ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِطْعَةٍ يُوَدِّهِ إِلَيْكَ" (آل عمران:75) , meaning: "Among the people of the Scripture (Jews and Christians) is he who, if entrusted **with** a *Cantar* (a great amount of wealth, etc.), will readily pay it back"(Hilali & Khan,3:75).

- A synonym of عن . This appears in: "سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ" (المعارج:1) , meaning: "A questioner asked concerning a torment **about** to befall" (Hilali & Khan,70:1). Evidently, the **باء** means عن and is rendered to 'about' which conveys its intended meaning.

- Emphasis (التوكيد) . Here a truth is emphasized. For example, "أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ" (الزمر:36) , meaning: "Is not Allah Sufficient for His slave?" (Hilali & Khan,39:36). The emphatic **باء** here has no equivalent and is rendered to no preposition.

- Aim/purpose (الغاية) . The purpose is identified as in: "وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ" (الإسراء:23) , meaning: "And your Lord has decreed that you worship none but Him. And that you be dutiful **to** your parents" (Hilali & Khan,17:23). The **باء** here expresses the inherent value of demonstrating kindness to one's parents and is rendered to 'to'.

4.1.2 Min (من)

This preposition also has multiple meanings. These include the following:

- Start/initiation(الابتداء) . Place and time are both indicated here.

-Place, where it denotes the initial place. For example, "سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ" (الاسراء:1) , meaning: "Glorified (and

Exalted) be He (Allah) [above all that (evil) they associate with Him] [*Tafsir Qurtubi*, Vol. 10, Page 204] Who took His slave (Muhammad) for a journey by night **from** *Al-Masjid-al-Haram* (at Makkah) to the farthest mosque (in Jerusalem)" (Hilali & Khan,17:1). The initial place *Al-Masjid-al-Haram* is denoted here and من is rendered to 'from'.

- Time, where the beginning of an activity is indicated, as in the following: "لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ" (التوبة:108) , meaning: "Verily, the mosque whose foundation was laid **from** the first day on piety is more worthy that you stand therein (to pray)" (Hilali & Khan,9:108). The preposition من apparently denotes time 'the first day' and the equivalent is 'from'.

- Segmentation/division (التبويض) . A part of the whole is intended, for instance, "مِنْ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ" (الأحزاب:23) , meaning: "**Among** the believers are men who have been true to their covenant with Allah [i.e. they have gone out for *Jihad* (holy fighting), and showed not their backs to the disbelievers]"(Hilali & Khan ,33: 23). The preposition من points out that only some of the believers are truly men not all of them. The preposition 'of' is a proper equivalent in this situation.

- Explanation of kind/type (بيان النوع) . The kind is identified as in: "يُحَلَّلُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ" (الكهف:31) , meaning: "[T]herein they will be adorned with bracelets **of** gold, and they will wear green garments of fine and thick silk " (Hilali & Khan,18:31). In this verse, من clarifies the kind of bracelets (gold) and the kind of wear believers will have in the Paradise and is rendered to 'of' .

- Emphasis (التوكيد) . Where an idea or a piece of speech is emphasized as in: "وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هَلْ تُحِسُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا" (مريم:98) , meaning: "And how many a generation before them have We destroyed! Can you (O Muhammad) find a single one of them or hear even a whisper of them?" (Hilali & Khan,19:98). The emphatic من in this verse is extra with no equivalent in translation.

- Replacement/substitution(البدل) . Where something is replaced by another. For instance, "أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ" (التوبة: 38) , meaning: "[A]re you pleased with the life of this world **rather than** the hereafter?" Hilali & Khan,9:38). Here من indicates that one exchanges his life for the life in the hereafter.

- Initial place and time (ابتداء المكان والزمان) .

- Initial place, as in: (يس20) "وَجَاءَ مِنْ أَفْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى", meaning: "And there came running **from** the farthest part of the town, a man, saying: "O my people! Obey the Messengers" (Hilali & Khan,36:20). The initial place 'farthest part of the city' is indicated by من which is rendered into 'from' as an equivalent.

- Initial time, as in: (التوبة108) "الْمَسْجِدُ أَسَّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ", meaning: "Verily, the mosque whose foundation was laid **from** the first day on piety is more worthy that you stand therein (to pray)" (Hilali & Khan,9:108). The phrase أول يوم is the beginning point of time. The preposition من which speaks of this time is rendered into 'from'.

- Causality/reasoning (للتعليل). Where the cause is explained as in: "يَجْعَلُونَ أَصَابِعَهُمْ فِي" (البقرة19) , meaning: "They thrust their fingers in their ears to keep out the stunning thunderclap **for** fear of death " (Hilali & Khan,2:19). In this verse من denotes the reason of putting their fingers into their ears (fear of death). Therefore, it is rendered to the causal 'for'.

- A synonym of عن . For example, (الأنبياء97) "يَا وَيْلَنَا قَدْ كُنَّا فِي غَفْلَةٍ مِنْ هَذَا بَلْ كُنَّا ظَالِمِينَ", meaning: "[W]oe to us, we were indeed headless **to** this" (Hilali & Khan,21:97).

- A synonym of في , As in the verse: قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا فِي السَّمَاءِ وَالْأَرْضِ أَمْ لَهُمْ شِرْكٌ أَفَلَا يَرَوْنَ أَنَّ اللَّهَ بَارِئُ السَّمَاءِ وَالْأَرْضِ وَالَّذِينَ فِي هُنَّ لَبَّاسٌ مِمَّا صَبَّأُوا بِلَحَائِبٍ لَا يُبْصَرُونَ أَفَلَا يَتَذَكَّرُونَ أَمْ لَهُمْ آلِهَةٌ تَمْنَعُ مِنْهُمْ بَلْ لَوْ كَانُوا يَعْلَمُونَ (الأحقاف4) , meaning: "Say (O Muhammad to these pagans): "Think! All that you invoke besides Allah show me! What have they created **of** the earth? Or have they a share in (the creation of) the heavens?" (Hilali & Khan,46:4). The most probable meaning of من here is في.

- Separation, as in: (الأنفال37) "لِيُمَيِّزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ", meaning: "[I]n order that Allah may distinguish the wicked (disbelievers) **from** the good believers" (Hilali & Khan,8:37). The preposition من which distinguishes between two opposite segments is rendered into 'from'.

- Specification. Where specific individual or group of people are intended, as in: "مَنْ" (النساء46) , meaning: "[A]mong those who are Jews, there are some who displace words from their (right) places" (Hilali & Khan,4:46).

4.1.3 'An (عن)

This is also a multi-purpose preposition used for:

- Distance (البعد، المسافة) . This is the original meaning that عن conveys. For example,

"إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ" (الأنبياء101) , meaning: "Verily those for whom the good has preceded from Us, they will be removed far **therefrom** (Hell)" (Hilali & Khan,21:101).

- A synonym of (بعد) . This is evident in (الانشقاق19) "لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ" , meaning: "You shall certainly travel **from** stage **to** stage (in this life and in the Hereafter)"

(Hilali & Khan,84:19). meaning: (المؤمنون40) "قَالَ عَمَّا قَلِيلٍ لِّيُصْبِحُنَّ نَادِمِينَ" , and in: "Allah said: **in a while** they will be regretful" (Hilali & Khan,23:40).

- A synonym of على (elevation) as in: (محمد38) "وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلْ عَنِ نَفْسِهِ" , meaning: "And whoever is niggardly, it is only at the expense of his ownself" (Hilali & Khan,47:38).

- Causality/reasoning (التعليل) . Here the reason is explained as in: "وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا" , meaning: "[A]nd we shall not leave our gods **for** your (mere) saying!" (Hilali & Khan,11:25).

- A synonym of من as in: (الشورى25) "وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ" , meaning: "And He it is Who accepts repentance **from** His slaves" (Hilali & Khan,42 :25).

- Replacement, as in: (البقرة123) "وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا" , meaning: "And fear the Day (of Judgement) when no person shall avail another" (Hilali & Khan , 2 : 123).

4.1.4 Fee (في)

This preposition performs several functions including the following:

- Indication of place and time (المكان والزمان)

- Place, as in this verse: (الروم 2٠3) "غَلِبَتِ الرُّومُ * فِي أَدْنَى الْأَرْضِ" , meaning: "The Romans have been defeated. **In** the nearer land " (Hilali & Khan,30:2-3)

-Time, as in: (الروم4) "فِي بَضْعِ سِنِينَ" , meaning:"**Within** three to nine years" (Hilali & Khan,30:4).

- Causality/reasoning (السببية، التعليل) as in:(النور14) "الْمَسْكُومُ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ" , which means: "[A] great torment would have touched you **for** that whereof you had spoken" (Hilali & Khan,24:14).

- Accompaniment (المعية) . This evident in: (الأعراف38) "قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ" (الأعراف38) , meaning: "(Allah) will say: "Enter you **in the company** of nations who passed away before you" (Hilali & Khan,7:38).

- Comparison (المقارنة) , as in: (التوبة38) "فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ" , meaning:

"But little is this enjoyment of the life of this world **as compared with** the hereafter" (Hilali & Khan,9:38).

- Elevation (الاستعلاء)/a synonym of على. This appears in the following verse:

"وَلَأَصْلَبَنَّكُمْ فِي جُذُوعِ النَّخْلِ" (طه71), meaning: "and I will surely crucify you on the trunks of date-palms" (Hilali & Khan,29:71).

- A synonym of (إلى). This is obvious in: "فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ" (إبراهيم9), meaning "but they put their hands **in** their mouths" (Hilali & Khan,14:9).

- A synonym of من. This can be seen in this verse: "إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا" (المائدة20), meaning: "[W]hen He made Prophets **among** you, made you kings" (Hilali & Khan,4:20).

4.1.5 'Ilā (إلى)

Unlike the previous prepositions, إلى has a limited number of meanings as listed below:

- Aim (destination). This involves ending time and place.

- Time: The following verse explains this function: "ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ" (البقرة187), meaning: "Then complete your sawm (fast) **till** the nightfall" (Hilali Khan,2:187).

- Place: The following verse explains this: "سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ" (الإسراء1), Meaning: "Glorified (and Exalted) be He (Allah) [above all that (evil) they associate with Him] [Tafsir Qurtubi, Vol. 10, Page 204] Who took His slave (Muhammad) for a journey by night from Al-Masjid-al-Haram (at Makkah) **to** the farthest mosque (in Jerusalem)" (Hilali & Khan,17:1).

- Accompaniment (المعية). This appears in: "وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا" (النساء2), meaning: "[A]nd devour not their substance (by adding it) to your substance. Surely, this is a great sin" (Hilali & Khan,4:2).

- Explanation/a synonym of (عند). This denotation appears in: "قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ" (يوسف33), which means: "He said: O my Lord! Prison is more **to my liking** than to which they invite me" (Hilali & Khan,12:33). This preposition expresses this meaning when it comes after indications of love or hatred.

- Aim/purpose (الغاية).

The following verse holds out this indication: "وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ" (آل عمران133), meaning: "And march **forth** in the way (which leads) to forgiveness from your Lord" (Hilali & Khan,3:133).

4.1.6 'Ala (على)

Several meanings are suggested for على in Arabic:

- Elevation (الاستعلاء) : This is the core function of this preposition. For example, (80 غافر) "وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ" , meaning: "[A]nd **on** them and **on** ships you are carried" (Hilali & Khan,40:80).
- A synonym of (في) : The following verse reveals this: "وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا" (القصص 15) , meaning: "And he entered the city **at** a time of unawareness of it people" (Hilali & Khan,28:15).
- Causality/Reasoning (السببية/التعليل). This is denoted in the following verse: "لِيَشْهَدُوا" (الحجر 28) , meaning: "That they may witness things that are of benefit to them (i.e. reward of *Hajj* in the Hereafter, and also some worldly gain from trade, etc.), and mention the Name of Allah on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjah), **over** the beast of cattle that He has provided for them (for sacrifice)" (Hilali & Khan,15:28).
- A synonym of رغم /مع أن as in: "وَأَتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ" (البقرة 177) , meaning: "and gives his wealth, **in spite of** love for it, to the kinsfolk, to the orphans, and to *Al-Masakin* (the poor) " (Hilali & Khan,2:177). And in: "وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَىٰ ظُلْمِهِم (الرعد6)" , meaning: "But verily, your Lord is full of forgiveness for mankind **in spite of** their wrong doing" (Hilali & Khan,13:6).
- A synonym of (من), as in: "الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ" (المطففين 2) , meaning: "Those who, when have to receive measure **from** men, demand full measure"(Hilali & Khan, 83:2).
- A synonym of (عن) as in: "حَقِيقٌ عَلَىٰ أَن لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ" (الأعراف 105) , which means: "Proper it is for me that I say nothing concerning Allah but the truth"(Hilali & Khan,7:105).
- Retracting (الاستدراك) : as in: 'فلان لا يدخل الجنة لسوء عمله على أنه لا ييأس من رحمة الله' , which means: '**But** does not give up of God's mercy'.

4.2 Meaning of English Prototypical Prepositions

Since English uses a large number of prepositions, only a small selection, the core prepositions, can be considered here. Many prototypical prepositions basically deal with locating objects in space (Murcia & Freeman,1999), and most of the common prepositions in other languages signify either spatial location or change of location or extensions into the dimension of time, and so on (Huddleston & Geoffrey,2002). For

example, 'I am in Hebron', is location based. 'I went to Hebron', denotes change of location. 'I departed from Hebron', is source indication. Thus, for the translator, what first comes to mind in deciding how prepositions are to be properly rendered concerns the 'spatial domain', since this is their main function. Prepositions can show capital or temporal relation. They can also indicate manner. However their meanings extend beyond such rudimentary functions in physical space and metaphorical relations in mental space. So anchoring the meaning of prepositions in their spatial relationships is the first step in understanding their basic meanings.

A preposition in English is usually placed before noun and may consist of multiple words. Some prepositions can have two or three words as in 'out of', 'on top of' and 'in front of'. However, such prepositions have coalesced to function as one unit bearing one indivisible meaning. In addition, some prepositions co-occur with certain verbs and adjectives, such as 'depend on', 'afraid of', and 'sorry for'. Moreover, a verb with different prepositions can demonstrate variable meanings as in 'provide for'-(save) and 'provide with'-(give). Furthermore, different prepositions with the same verb in some situations indicate the same meaning, such as 'compete with/against'. Certain noun phrases are followed or preceded by certain prepositions, producing multi-word clusters, such as, 'from my point of view', 'in return for' (Murcia & Freeman,1999:403). Finally some prepositions can be omitted, resulting in no change in meaning, as in: We arrived (on) Friday night.

In function some prepositions have become grammaticised in the sense of having specific syntactic roles in language that are not determined by their meanings (Huddleston & Geoffrey,2002: 647). In the case of the structure 'get rid of' for example, the phrase 'get rid' cannot occur without the 'of' being used at the end and consequently completing its meaning. This also applies to other prepositions like the agentive 'by' which cannot be replaced or accompanied by other prepositions. However, prepositions like 'under' is ordinarily used wherever the speaker deems it appropriate. Other prepositions are also probable even extending other meanings. In the construction 'the cat is under the chair', 'under' is both ordinary and appropriate. Moreover, other construction like 'the cat is over/beside/near the table' are also possible although these distinct prepositions convey different meanings.

"Locating objects in space involves two entities where the relationship between them is inherently asymmetrical" (Murcia & Freeman,1999:405). One entity

represents the foreground (figure or trajector) and the other represents the background (landmark). Both are called the reference point (Tylor,1993). Trajectors can be physical objects, abstract objects or situations such as events and states. Landmarks are typically physical objects or places (points or regions) in space or else something metaphorically represented in those terms (Huddleston & Geoffrey, 648). In the following example *The plane is landing in the airport*, the plane is the figure (trajector) whereas the airport is the background (landmark).

4.2.1 At

One of the most basic and general prepositions indicating place and time and may refer to any of the following:

- Specific geographical position: I will see you at school.
- Fixed time point: We start at six o'clock.
- State: Don't speak to him while he is at work.
- Area or skill: He is good at singing.
- Cause: The children are laughing at the clown.
- Target: Don't throw stones at the glass.
- Degree: Water boils at 100 cent grade.
- Direction: That boy is pointing at the tiger.
- Manner and circumstance: I drove at full speed.

4.2.2 On

A basic preposition used to indicate:

- Physical contact at a higher point: Please return the books on the shelves.
- Days and dates: He was born on Feb. 2nd,1990.
- Means of communication: I saw this film on TV.
- Reference (concerning): I read an article on the military.

4.2.3 In

Another core preposition that indicates:

- Enclosure of time: The World War I broke out in 1916.
- Enclosure of place: The machine is in the store.
- Future appointment: Come back in 20 minutes.
- Language: Speak in English.
- Currency: Pay me in dollars.
- Expressions: In loud voice.

4.2.4 From

A source preposition used to indicate any of the following:

- Separation from a place: He took the truck from the garage.
- A starting point: They came from Russia.
- Origin: This is a man from China.
- Between two points of time: I work from 6 to 8.
- Between two degrees: This book costs from 15 to 17\$.
- Source: Paper is made from wood.
- Reason. He died from disease.
- Change of state: The finance is going from bad to worse.
- Difference: My car is different from yours.

4.2.5 Off

Another source preposition that also denotes separation from contact with a surface as in the following example: 'The cup fell off the table'.

4.2.6 Out of

This preposition denotes separation from a landmark. For example: 'The juice spilled out of the glass'.

4.2.7 With

A preposition that signify any of the following:

- Instrumentality: He broke the glass with a stone.
- Accompaniment (together): I went downtown with Sami.
- Alongside/ near: The athletes are running with the train.
- Equal standing: Play with the best.
- In regard to: The guests were pleased with the gift.
- Manner: The director spoke with anger.
- Joining: The Himalayas are covered with snow.
- Location- like notions: I left the gun with Mr. James.
- Properties: Call the boy with the black hair./ a car with a powerful engine.
- Agreement: I agree with you.
- Manner: The captain looked with a smile.

4.2.8 By

A preposition that may denote any of the following:

- Agentive: The novel was written by Dickens.

- Means: We travelled by plane.
- Motion past a point: the tiger passed by the car.
- Connection/proximity/nearness: They are sitting by the wall.
- Not later than (certain time in the future): The game ends by 5.
- A degree of failure/difference: We missed the train by 10 minutes.
- Multiplication: The office is twenty meters by 15.
- Gradual increase (reduplication): The engineer is testing the tube inch by inch.
- Without help: do it by yourself.
- Metaphorical extensions: Time is passing by.

4.2.9 Through

A preposition used to indicate:

- Penetration: We took the path through the forest.
- Duration: The tree grew old through the years.
- Endurance: You should live through thick and thin.

4.2.10 About

A spatial preposition that refers to spatial movement in any direction (all around) as in:

- Near: The children went about the yard.
- Proximity: The plane arrives about 3 a.m.
- Concerning: I read a book about chemistry.

4.2.11 Under

Used to signify:

- A lower point: Don't sleep under trees.
- Less than: I will finish in under an hour.
- Degree: The temperatures are under 40 in Palestine.
- Condition: He is under stress.

4.2.12 Over

A vertical preposition that may be used to signify the following:

- A higher point (with contact): He is carrying his gun over his shoulder
(without contact): They flew over the city.
- Action: The thief jumped over the fence.
- Spanning time: We are returning over the weekend.
- More than: It took us over two hours to drive there.

- Means of communication: You can follow the movie over the TV

4.2.13 Above

A preposition that may signify the following:

- Higher than, for instance: The picture is above the table.
- More than: I bought this shirt above 5\$.
- Idiomatic usage: above suspicion.

4.2.14 Around

A preposition that may function in the same manner as 'about':

- State: The police are around the bank.
- Action: the players are running around the stadium.
- Proximity: They are departing around 2:00.

4.2.15 Before

Two meanings are conveyed in the use of this preposition:

- In front of: The thief ran before the police.
- Earlier than: we will leave before the week end.

4.2.16 Below

A preposition that may signify the following:

- Lower than: Put the engine below the surface.
- Less than a degree: Your grade is below average.

4.2.17 Between

This preposition may signify any of the following:

- Intermediate point (place) in relation to two entities. For example, The car hit him between the school and the university.
- Interaction: The talks between the Palestinians and the Jews are blocked.
- Comparison: There is little to choose between the two.
- Difference: The difference between Europe and Asia is very large.
- Intermediate time: Come between 3 and 5.
- Intermediate degree: Liquids heat between 40 and 50.
- Idiomatic usage: Between you and me.

4.2.18 For

A preposition used to indicate :

- Destination: We set out for Mekkah.
- On behalf of: Do a favor for me.

- Distance: The railway extends for 10 miles.
- Duration: We have learned French for 5 years.
- Exchange (cost): I bought the car for 2,000\$.
- Reason: Shakespeare was famous for his plays.
- Goal (purpose): Grow for export.
- Benefactive: He bought it for me.
- Proxy: I manage the store for Omar.
- Suitability: It is time for reading now.

4.2.19 Of

This central preposition used to signify:

- Names of institutions: The University of Jordan.
- Names of places: The city of Jerusalem. The state of California.
- Portion (part): One of the pilots is creative.
- Possession: This is the parliament of Holland.
- Source: These chairs are made of plastic.
- Cause: They died of cholera.
- Concerning (about): The story of lions is very exciting.
- Separation: They cleared the yard of rocks.
- Genitive: The president of the USA is a black man.
- Geographic origin: The citizens of Africa are mainly black.
- Belonging: the works of Dickens are funny.

4.2.20 To

A preposition that may signify any of the following:

- Direction (goal): We drove to Petra early in the morning.
- Until: We work from 8 to 4.
- Degree: He is wise to the extent that he manufactured a PC.
- Accompaniment: They are dancing to the music.
- End point in change of state: The police beat the protestors to death.
- End point of a period: He will appear from two to three.
- Clock time: It is ten to eight.
- End points/ limits: I can pay in cash to the sum of 2000 dollars.

4.3 Verses With Unfamiliar Prepositions

- 4.3.1 - "قُلْ آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ" (آل عمران 84)
- "قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ" (البقرة 136)

The act of 'sending something down' is the first meaning that springs to mind when the verb **أُنْزِلَ** in any tense is mentioned. A minor change in meaning is intended when it is accompanied by the preposition **إِلَى**. The phrase **أُنْزِلَ إِلَى** generally means 'sending down' things or weights from a high point but slowly and carefully, i.e. it performs the opposite meaning of **يَرْفَعُ** (lift). However, in a religious context **أُنْزِلَ إِلَى** denotes delivering books, words or obligations to mankind by means of prophets. Several Qur'anic verses illustrate this meaning, as in this verse: "لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ" (الأنبياء 10), which means: "Indeed, We have sent down for you (O mankind) a Book, (the Qur'an) in which there is *Dhikrukum*, (your Reminder or an honor for you i.e. honor for the one who follows the teaching of the Qur'an and acts on its orders). Will you not then understand?" (Hilali & Khan, 21:10). All mankind is addressed in this verse. The book (the Qur'an) is delivered to all, but not to each individually. It was sent down to mankind indirectly as it was revealed to the Prophet Muhammad (PBUH), who then delivered the message to mankind.

However, an exception occurs when the verb **أُنْزِلَ** is accompanied by the preposition **عَلَى**, as in the first verse. This term **أُنْزِلَ عَلَى** may have several different meanings. First, it may be used to describe that act of dropping objects quickly and from a high point. In this sense, it is a synonym of the verb **يَسْقُطُ** (fall), which may involve danger and fear. It may also be used to signify a divine message, with heavy, weighty words and obligations delivered to the prophets. Allah, the most glorious, means that he will send such words (the Qur'an) to the prophet Muhammad (PBUH) in this verse: "طه* مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ" (طه 1,2), which means: "Ta. Ha. We have not revealed unto thee (Muhammad) this Qur'an that thou shouldst be distressed" (Pickthall, 20:1,2). The phrase **أَنْزَلْنَا عَلَيْكَ** implies that the message is of the utmost importance. In Islam, the Qur'an, with its weighty and heavy wording, is the most sacred scripture ever to be vouchsafed to mankind, hence the phrase **أَنْزَلْنَا عَلَيْكَ** is used in this verse.

The Hadith, the traditions of our Prophet Muhammad (PBUH), record that when he received revelation from the angel Gabriel, peace be upon him, he would appear weary, impassive, burdened beneath the weight of the most sacred words conveyed to him and the most profound obligations he would assume as a result of the revelation he received¹⁰. A revelation of the divine Will is also suggested by the preposition *على*, as in this verse: *"إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا"* (المائدة، 112) , which means: "When the disciples said: O Jesus, son of Mary! Is thy Lord able to **send down** for us a table spread with food from heaven ? He said: Observe your duty to Allah, if ye are true believers" (Pickthall,5:112). It is not an ordinary meal that is intended in this verse, but one that is sent from the heavens; a sacred meal that true believers and those who will come after them will ever remember. For this reason, the preposition *على* is used. However, when unbelievers are addressed, the preposition *على* suggests punishment and torment, as is evident in the verse below: *"حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ"* (المؤمنون 77) , Which means: "Until, when We open for them the gate of severe punishment, then lo! They will be plunged into destruction with deep regrets, sorrows and in despair" (Hilali & Khan,23:77). The context of this verse and that of the others as well indicates that the unbelievers shall be punished and tormented in hellfire. But what is the intended message conveyed by the verb *أنزل* when it is accompanied by the preposition *على* (*أنزل على*) in the first verse?

Various linguists explanations of the phrase *أنزل على* have been offered. First Az-Zamakhshari argues that prophet Muhammad (PBUH) is ordered to speak about himself and his followers as well. The former is unveiled by the singular form *قُلْ* – say, Muhammad- whereas the latter is suggested by the use of the plural form *أَمَّا* (we believe). He also argues that the plural form *علينا* conveys the sense of nobility and honor attributed to Prophet Muhammad(PBUH). He adds that *أنزل على* would involve the revelation of sacred texts to prophets as well as to their followers. In other words the preposition *على* implies, in addition to its own meaning, the sense of *إلى*. It is the more comprehensive while *إلى* has a more restricted meaning¹¹.

¹⁰.....قالت عائشة: ولقد رأيته ينزل عليه الوحي في اليوم الشديد الحر فينفصم عنه، وإن جبينه ليتفصد عرقاً" (البخاري، 2)

¹¹ "أمر رسول الله صلى الله عليه وسلم بأن يخبر عن نفسه وعن معه بالإيمان، فلذلك وحّد الضمير في قُلْ وجمع في أَمَّا ويجوز أن يؤمر بأن يتكلم عن نفسه كما يتكلم الملوك إجلالا من الله لقدر نبيه. فإن قلت: لم عدّى أنزل في هذه الآية بحرف

Almost the same argument has been proposed by An-Nasafi. According to his view, the Prophet Muhammad (PBUH) is commanded to speak of himself in the plural form عَلَيْنَا -unto us- as is commonly done by kings and other royalty¹².

Concerning Ibn 'Adel's interpretation, the content of both verses is similar though the addressees are different. Both verses involve the command that one professes his or her belief in Allah and in the sacred books that were revealed to his prophets. However, the speech (command) in the first verse is dictated specifically to the Prophet Muhammad rather than his people because the text is transmitted to him alone. This is conveyed by the verb قُلْ -say- Muhammad. The intended meaning is that it is for Prophet Muhammad(PBUH) and is conveyed by the preposition عَلَى. But the speech (command) in the latter verse addresses the whole of the Muslim community, as suggested by the use of the plural form قُولُوا, which conveys an order to the Prophet and to all of the Muslim community. Accordingly, the only possible phrasing is أَنْزَلَ إِلَيْنَا because the sacred books are revealed to the prophets and their followers as well. Further, Ibn 'Adel quotes Ibn Atiyya, pointing out that "what is revealed to the prophets is eventually revealed to the other people". To this end, he also quotes Al-Raghib explaining that "since the speech is revealed to the Prophet alone without any human mediators, the preposition عَلَى, which expresses highness and greatness is appropriate. But when the speech is extended to the community through the Prophet who communicates it to them, the preposition إِلَى which expresses communication is the more appropriate"¹³.

الاستعلاء، وفيما تقدم من مثلها بحرف الانتهاء؟ قلت: لوجود الْمُعْنَيْنِ جميعاً، لأن الوحي ينزل من فوق وينتهي إلى الرسل، فجاء تارة بأحد الْمُعْنَيْنِ، وأخرى بالآخر. ومن قال: إنما قيل (عَلَيْنَا) لقوله: (قُلْ) و(إِلَيْنَا) لقوله (قُولُوا) تفرقة بين الرسل والمؤمنين، لأن الرسول يأتيه الوحي على طريق الاستعلاء، ويأتيهم على وجه الانتهاء، فقد تعسف". (الزمخشري 1/ 380)

¹² "قُلْ ءَامَنَّا بِاللّٰهِ وَمَا أُنْزِلَ عَلَيْنَاَ): أمر رسول الله صلى الله عليه وسلم بأن يخبر عن نفسه وعن معه بالإيمان فلذا وحد الضمير في «قل» وجمع في «آمنا» أو أمر بأن يتكلم عن نفسه كما يتكلم الملوك إجلالاً من الله لقدر نبيه . وعدي «أنزل» هنا بحرف الاستعلاء وفي البقرة بحرف الانتهاء لوجود المعنيين، إذ الوحي ينزل من فوق وينتهي إلى الرسول، فجاء تارة بأحد المعنيين وأخرى بالآخر. " (النسفي 1/ 168)

¹³ وفي هذه الآية احتمالان:

أحدهما: أن يكون المأمور بهذا القول - وهو (آمناً) إلى آخره - هو محمد صلى الله عليه وسلم ثم في ذلك معنيان: أحدهما أن يكون هو وأمه مأمورين بذلك، وإنما حُذِفَ معطوفه؛ لِفَهْمِ المعنى، والتقدير: قل يا محمد أنت وأمتك: آمنا بالله، كذا قدره ابن

Next Abu-Ass'ud points out that **قُلْ آمَنَّا بِاللَّهِ** - say, Muhammad, we believe in Allah- is a command for the Prophet to speak of himself and his followers at the same time. The plural form in **أُنْزِلَ عَلَيْنَا** is also used either because the Quran is revealed to all Muslims through Prophet Muhammad and what is to be communicated to one is to be communicated to all, or to speak of the Prophet himself which is more likely. The plural form **عَلَيْنَا** reflects dignity and eminence of Prophet Muhammad (PBUH)¹⁴. Finally, according to the website¹⁵ that the speech (command) in the first verse is conveyed directly to the Prophet, so **أُنْزِلَ عَلَيْنَا** is used, while the speech in the latter verse is directed to believers, but only indirectly through the Prophet, and so **أُنْزِلَ إِلَيْنَا** is used.

The explanation offered by Az-Zamakhshari and Al-Nasafi is likely to come the closest to the original intent of **أُنْزِلَ عَلَيْنَا**, that is it indicates both the Prophet and his community. On the one hand, some verses in the Qur'an in which mankind is intended are stated with **أُنْزِلَ عَلَى** as in the following verse: **"يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْءَ اتِّكُمْ: أَنْزِلَ عَلَى** (الاعراف 26) **وَرِيشًا وَلِبَاسُ التَّقْوَى ذَٰلِكَ خَيْرٌ"**, which means: "O Children of Adam! We have revealed unto you raiment to conceal your shame, and splendid vesture, but the raiment of restraint from evil, that is best" (Pickthall, 7:26). The speech in this verse is

عطية. والثاني: أن المأمور بذلك نبينا وحده، وإنما خوطب بلفظ الجمع؛ تعظيماً له. قال ابن عطية: (الإنزال على نبي الأمة إنزال عليها) وهذا ليس بطائل بالنسبة إلى طلب الفرق. قال الراغب: (إنما قال - هنا - على، لأن ذلك لما كان خطاباً للنبي صلى الله عليه وسلم وكان أصلاً إليه من الملائكة الأعلى بلا واسطة بشرية، كان لفظ على المختص بالعلو أولى به، وهناك لما كان خطاباً للأمة، وقد وصل إليهم بواسطة النبي صلى الله عليه وسلم كان لفظ (إلى) المختص بالاتصال أولى. ويجوز أن يقال: "أنزل عليه"، إنما يُحمَل على ما أمر المنزل عليه أن يُبلَّغ غيرَه. وأنزل إليه، يُحمَل على ما خُصَّ به في نفسه، وإليه نهاية الإنزال، وعلى ذلك قال تعالى: {أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ} (العنكبوت 51) (اللباب 5\368)

¹⁴ "قل آمنا بالله" أمر للرسول عليه السلام بان يخبر عن نفسه ومن معه من المؤمنين بالإيمان بما ذكر، وجمع الضمير في قوله تعالى "وما أنزل علينا" وهو القرآن لما انه منزل عليهم أيضا يتوسطه تبليغه إليهم، أو لان المنسوب إلى واحد من الجماعة قد ينسب إلى الكل، أو عن نفسه فقط وهو الأنسب بما بعده والجمع لإظهار جلالته قدره عليه السلام ورفعته محله بان يتكلم عن نفسه على ديدن الملوك، ويجوز أن يكون الأمر عاما والإفراد بتشريفه عليه السلام والإيدان بأنه أصل في ذلك كما في قوله تعالى: "يا أيها النبي إذا طلقتم النساء". (أبو السعود 368\5)

¹⁵<http://vb.tafsir.net/tafsir23553/#.VNzGJuasUSA> بخصوص هاتين الآيتين، نلاحظ أن آية البقرة بدأت

بخطاب المؤمنين (قولوا آمنا) فلذا ناسب أن يكون بعدها (وما أنزل إلينا) لأن القرآن لم ينزل على كل واحد من المؤمنين، وإنما وصل إليهم بواسطة النبي صلى الله عليه وسلم الذي أنزل عليه القرآن، ولذا لما بدأت آية آل عمران بقوله (قل آمنا) وهو خطاب للنبي صلى الله عليه وسلم ناسب أن يكون بعدها: (وما أنزل علينا)

intended for all mankind, including prophets, yet the phrase **أَنْزَلْنَا عَلَيْكُمْ** is used. If it were restricted to prophets, it would not be possible or appropriate for people in general. However, other verses addressing Prophet Muhammad and other people stated with **أَنْزَلَ إِلَى**. Consider this verse: **"وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ"** (النحل:44). meaning: "[A]nd We have revealed unto thee the Remembrance that thou mayst explain to mankind that which hath been revealed for them, and that haply they may reflect"(Pickthall,16:44). The phrase **وَأَنْزَلْنَا إِلَيْكَ** is used although the Remembrance (the Qur'an) is revealed unto Prophet Muhammad exclusively. The mandate to disseminate this Qur'an to the community of believers is conveyed by the use of **نُزِّلَ إِلَيْهِمْ** as well. In Az-Zamkhshari's and An-Nasafi's explanations, it is more likely that **عَلَى** is indicative of the Prophets' intrinsic or inherent dignity, of their elevated status among the community of believers, and of their grand, visionary insight. I, therefore, prefer the interpretation that **عَلَى** allows for greater flexibility in meaning. It also carries and conveys the meaning of **إِلَى** in the first verse as well. Those truths which are transmitted, or 'sent down' to prophets are eventually transferred to their followers. We turn now to the issue of how the meaning of both verses have been rendered in English and to the loss of meaning entailed in the process of translation.

"قُلْ آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ" (آل عمران:84)

"Say (O Muhammad, PBUH) "We believe in Allah and in what has been sent down to us, and what was sent down to Ibrahim (Abraham), Isma'il (Ishmael), Ishaque (Isaac), Ya'qub (Jacob) and *Al-Asbat* [the twelve sons of Ya'qub (Jacob)] and what was given to Musa (Moses), 'Iesa (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allah) we have submitted (in Islam)" (Hilali & Khan,3:84).

"Say (O Muhammad): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was vouchsafed unto Moses and Jesus and the prophets from their Lord. We make no distinction between any of them, and unto Him we have surrendered" (Pickthall,3:84).

"Say: "We believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and in (the Books) given to

Moses, Jesus, and the prophets, from their Lord: We make no distinction between one and another among them, and to Allah do we bow our will (in Islam)" (Yusuf Ali,3:84).

"Say, "We believe in God, and in what was revealed to us; and in what was revealed to Abraham, and Ishmael, and Isaac, and Jacob, and the Patriarchs; and in what was given to Moses, and Jesus, and the prophets from their Lord. We make no distinction between any of them, and to Him we submit" (Itani,3:84).

"قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ" (البقرة:136)

"Say (O Muslims), "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Isma'il (Ishmael) Ishaque (Isaac), Ya'qub (Jacob), and to *Al-Asbat* [the twelve sons of Ya'qub (Jacob)], and that which has been given to Musa (Moses) and 'Iesa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam)" (Hilali & Khan,2:136).

"Say (O Muslims):We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered" (Pickthall,2:136).

"Say ye: "We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) prophets from their Lord: We make no difference between one and another of them: And we bow to Allah (in Islam)" (Yusuf Ali,2:136).

"Say, "We believe in God; and in what was revealed to us; and in what was revealed to Abraham, and Ishmael, and Isaac, and Jacob, and the Patriarchs; and in what was given to Moses and Jesus; and in what was given to the prophets-from their Lord. We make no distinction between any of them, and to Him we surrender" (Itani,2:136).

Since the verbs قُلْ ، قُولُوا tightly affect the meaning of the two verses, their translations should be examined. Going over the various translations of the first verse with قُلْ..... أُنْزِلَ عَلَيْنَا, the following conclusions may be drawn. In their translations, Hilali & Khan, together with Pickthall, identify the addressee (Muhammad), making a distinction between the addressee in this verse and in the latter verse with قُولُوا- أُنْزِلَ إِلَيْنَا

where the addressee is understood to be the believers (Muslims). Readers of these translations will easily recognize that the addressee here is Muhammad (PBUH), whereas the believers are addressed in the latter. However, both Yusuf Ali and Itani have rendered this into "say we believe" in such a way as to make no distinction between the addressee in the two verses. The reader is to understand that both verses address believers (Muslims) in general. Accordingly, we may conclude that the translations of Hilali & Khan and Pickthall are the more accurate and specific in this regard.

Concerning the phrase *أُنْزِلَ عَلَيْنَا* which may suggest the importance of these prophets and of the sacred words vouchsafed to them and to their community of believers, Pickthall demonstrates the most profound understanding of its meaning because he rendered it to "revealed unto us" which suggests the vigor indication, the eminence of the prophets and the weighty sacred texts revealed to them. The other translations, "sent down to us, revealed to us", suggest that the revealed texts in reality concern quite ordinary matters. For this reason, then, Pickthall's translation is arguably the more appropriate.

Regarding the second verse, the injunction *قُولُوا آمَنَّا* is directed primarily to Muslims. Both Hilali & Khan and Pickthall apparently concur and, thus, render it as (O, Muslims), leaving no doubt that Muslims are the addressees. However, Yusuf Ali and Itani rendered it into (we) which entails the assumption that Muslims in general are meant. This may reflect deeper linguistic knowledge on the part of Pickthall and Hilali & Khan. Further, the phrase *أُنْزِلَ إِلَيْنَا*, may indicate that the heavenly books are communicated to Muslims by prophets. Pickthall, in particular, rendered it as (revealed unto us) which he also uses in rendering *أُنْزِلَ عَلَيْنَا* indicating that no distinction is to be made between the two phrases. Hilali & Khan, Yusuf Ali and Itani rendered it as "sent down to us, given to us, revealed to us" respectively indicating that Muslims in general are meant. In this particular instance, then, Pickthall is less accurate.

4.3.2

- "وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا" (النساء 5)
- "وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا" (النساء 8)

The preposition *في* functions mainly as spatial indicator. However in the first verse, there is no 'place' to which the preposition may refer; thus, the reader of the

translation may be entirely unaware of the alternate—or 'hidden' meaning. Native speakers of Arabic are accustomed to seeing the word (الرِّزْق) - provision- and its derivations accompanied by the preposition مِنْ. This preposition can either precede or follow the word, as is apparent in this verse, for example: "كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعَثُّوا فِي الْأَرْضِ مَفْسِدِينَ" (البقرة 60), which means: "Eat and drink of that which Allah has provided and do not act corruptly, making mischief on the earth" (Hilali & Khan, 2:60). The preposition مِنْ has several meanings, but it operates more commonly as a space indicator, too. Place indication is obvious in the following verse: "وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا" (البقرة 35), which means: "And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight of things therein as wherever you will" (Hilali & Khan, 2:35). However, the preposition فِي in the first verse operates unconventionally. Such phrases as وَارْزُقُوهُمْ فِيهَا are unusual in Arabic though phrases like فَارْزُقُوهُمْ مِنْهُ occur quite frequently. The linguistic role of the preposition فِي in the first verse has been the subject of concern to linguists. Accordingly, a brief review of their positions is useful in the present context.

An-Nasafi explains that the command issued in the first verse- وَارْزُقُوهُمْ فِيهَا - involves business dealings using funds left to orphans by their families. It also implies that these funds belong legally to the orphans and not to their guardians. The guardians have no legal right to ownership in this instance. Their function is only to look after the financial interests of their charges. The guardians are entitled to use available funds to feed and clothe them, to provide for them generally, and to cover their own expenses with any profits that may accrue from business dealings involving their wards. Concerning the latter verse, An-Nasafi argues that the phrase مِنْهُ فَارْزُقُوهُمْ implies that it is permissible to give the orphans, their relatives, and the poor some of the property to be divided among the inheritors. However, this use of financial assets is to be considered non-obligatory, but as a charity¹⁶.

Abu-Ass'ud agrees with this interpretation. He maintains that the command وَارْزُقُوهُمْ فِيهَا , involving profits resulting from trade conducted with the orphans'

¹⁶ "وارزقوهم فيها" واجعلوها مكاناً لرزقهم بأن تتجروا فيها وتربحوا حتى تكون نفقتهم من الأرباح لا من صلب المال

فيأكلها الإنفاق. " (فارزقوهم) فأعطوهم (منه) مما ترك الوالدان والأقربون وهو أمر نذوب وهو باقٍ لم ينسخ

(النفسي: 210\1)

money, should be understood as a way of increasing the assets so that their expenses can continue to be paid from the profits without touching the original amount of the inheritance. Like An-Nasafi, Abu-Ass'ud's position is that the orphans are legally the owners of the estate that is managed by the guardians, but the phrase *فَارَزُ قُوْهُم مِّنْهُ* implies that giving to the relatives, the poor, and the orphans is not obligatory but is permissible and likeable, i.e. in this case, they have no legal rights although they do in the first¹⁷.

Clearly, according to the website¹⁸, the choice of preposition is crucial in understanding how the property of orphans is to be handled and what provisions are to

¹⁷ (وارزقوهم فيها واكسوهم) أي واجعلوها مكاناً لِرزقهم وكسوتهم بأن تتجروا وتربحوا حتى تكون نفقاتهم من الأرباح لا من صلب المال، وقيل: الخطابُ لكل أحدٍ كائناً من كان، والمراد نهيه عن أن يفوض أمر ماله إلى من لا رشد له من نساءه وأولاده ووكلائه وغير ذلك، ولا يخفى أن ذلك مغل بجزالة النظم الكريم "وقولوا لهم قولاً معروفاً" أي كلاماً ليناً تطيب به نفوسهم، وعن سعيد بن جبير ومجاهد وابن جريج: عدوهم عدّة جميلة بأن تقولوا إذا صلحتم ورشدتم سلمنا إليكم أموالكم، وكلّ ما سكنت إليه النفس لحسنه شرعاً أو عقلاً من قول أو عمل فهو معروف وما أنكرته لقبحه شرعاً أو عقلاً فهو منكر". (أبو السعود 37/2)

¹⁸ <http://www.alukah.net/sharia/0/75780/#ixzz3TEyWByRi> ولتخير الحروف على غيرها – فضلاً عن تخيير الألفاظ- مزية في النظم عجيبة، من ذلك تخيير حرف الجر "في" على غيره في سورة النساء، وتخيير حرف الجر "من" على غيره في نفس السورة والموضوع متشابه. فالأول قوله تعالى: (ولا توتوا السفهاء أموالكم التي جعل الله لكم قياماً وارزقوهم فيها) (النساء 5) والثاني قوله تعالى: (وإذا حضر القسمة أولو القربى واليتامى والمساكين فارزقوهم منه) (النساء 8)

وسر الاختيار الدال على بديع النظم "أن كلاً من هذين الحرفين قد دل دلالة تخالف ما يدل عليه الآخر ففي الآية الأولى: المال لليتامى الذين لم يبلغوا الحلم وإنما أضيف إلى المخاطبين في قوله "أموالكم" ليلفت أنظارهم إلى العناية بهذا المال كما يعتني الموصى بماله الخاص وهذا من دقة لفت النظر في الأسلوب القرآني ولا يجوز دفع المال إلى اليتيم الذي لم يبلغ الرشد حتى يختبره الموصى بإسناد بعض الأموال التجارية إليه وغيرها فإن ظهر له حسن تصرف في المال دفعه إليه دون تباطؤ وهذا ما أشارت إليه الآية التالية: "وابتلوا اليتامى حتى إذا بلغوا النكاح فإن آنستم منهم رشداً فادفعوا إليهم أموالهم ولا تأكلوها إسرافاً وبداراً أن يكبروا". [النساء 6] ولكن أثناء الوصاية على المال وقيل بلوغ النكاح من أين يأكل اليتيم؟ وما مصدر نفقاته؟ هنا بيت القصيد إذ يبرز لتأمل سر التعبير: (وارزقوهم فيها) ويستنبط العلماء من هذا التعبير أن الموصى عليه أن يشغل هذا المال فيما يترجح ربحه ونفعه ويطعم ويكسو اليتيم من الربح لا من رأس المال لأن ذلك يكون عرضة للزوال بالإتيان على الأصل ولهذا السر اختير التعبير بـ: "في" دون "من".

أما الآية الثانية فالمال لورثة الميت وقد حضر القسمة أولو القربى واليتامى والمساكين واستشرفت نفوسهم وتطلعت إلى هذا المال الذي كان بين ظهرانيهم وهم يعلمون أنه لا استحقاق لهم فيه بغرض مقدر.

be made concerning their financial welfare. Evidently, the preposition choice has deep indications on which different provisions are constituted. The preposition *في* in the first verse indicates that only the orphans themselves are the rightful owners of estates left to them, even if their appointed guardians are granted temporary control of their funds. Guardians may not claim ownership of properties to be divided. This is clear in the second verse with the use of *مِنْهُ*. In the first verse, the preposition *في* indicates how the orphans' inheritance may be used to generate funds from which their present and future expenses may be paid. Each of these prepositions serves a distinct and specific function. But how well are such legal matters and their ethical ramifications articulated in translations?

"وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا"

"And give not unto the foolish your property which Allah has made means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice" (Hilali & Khan,5:5).

"Give not unto the foolish (what is in) your (keeping of their) wealth, which Allah hath given you to maintain; but feed and clothe them from it, and speak kindly unto them" (Pickthall,5:5).

"To those weak of understanding Make not over your property, which Allah hath made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice" (Yusuf Ali,5:5).

"Do not give the immature your money which God has assigned to you for support. But provide for them from it, and clothe them, and speak to them with kind words" (Itani,5:5).

"وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا"

"And when the relatives and the orphans and *Al-Masakin* (the poor) are present at the time of division, give them out of the property, and speak to them words of kindness and justice"(Hilali & Khan,5:8).

"And when kinsfolk and orphans and the needy are present at the division (of the heritage), bestow on them therefrom and speak kindly unto them"(Pickthall,5:8).

ولقطع هذا التطلع ولأن تطيب القلوب أمر الله سبحانه أن يرزق هؤلاء من هذا المال على سبيل البر والسخاء وكان التعبير الذي يؤدي هذا الغرض هو قوله : (فارزقوهم منه) لا فارزقوهم "فيه" وهكذا يبرز لاختيار الحروف ما يبرز لاختيار الألفاظ من روعة في النظم والتأليف.

"But if at the time of division other relatives, or orphans or poor, are present, feed them out of the (property), and speak to them words of kindness and justice" (Yusuf Ali,5:8).

"If the distribution is attended by the relatives, and the orphans, and the needy, give them something out of it, and speak to them kindly"(Itani,5:8).

Going over the translations of the first verse, with *وَارْزُقُوهُمْ فِيهَا* , the following observations should be noticed. In their effort, Hilali & Khan did not explain that the property belongs to the orphans for they rendered it as "give not unto the foolish your property". A reader of their translation might surmise that the guardians are to provide for the orphans from their (guardians') own property. This conclusion, however, does not follow from the linguistic analysis. It would appear, then, that they dealt with the surface meaning of the words only, paying no attention to the linguistic role of the preposition *في* .

Moving to Pickthall's rendition, it is noticed that he triggered the core point the verse introduces. In his explanation, Pickthall clarified the ownership of the property in his statement "(what is in) your (keeping of their) wealth, which Allah hath given you to maintain". He pointed out the orphans' ownership through the statement "what is in your keeping of their wealth" on one hand. On the other hand, he explained that the guardians do not own this property, but are only trustees through the statement "which Allah hath given you to maintain". The issue of legal ownership is reaffirmed in the statement "but feed and clothe from it" where the pronoun (it) refers to the property identified previously.

In Yusuf Ali's rendition "Make not over your property", a reader might be given to understand that the property referred to belongs to the guardians, and so the linguistic function of the preposition *في* vanishes again. Therefore, it's arguable that in this translation, the surface meaning of *وَارْزُقُوهُمْ فِيهَا* 'translates', but at the expense of paying no attention to their subtle indications which are fully present the classical Arabic. The same might also be said of Itani's translation. For example, in this case, when the guardians are addressed "do not give the immature your money", it is clear that the property is theirs (the guardians'), whereas in the original (and this is apparent in the Arabic), it is the property of the orphans. So again, the crucial function of the preposition *في* is unrecognized, and in translation much of the original meaning carried in Qur'anic Arabic is sidestepped or lost.

Thus, Pickthall's translation, in addition to being the more accurate, reflects a deep linguistic knowledge in the rendering of the phrase *وَارْزُقُوهُمْ فِيهَا* making respect to the grammatical role of the preposition here. The reader understands that the orphans are the owners and that whatever is given to them or used to meet their basic needs comes from their own funds. The other three translations suggest that the orphans are provided for from the property or financial resources of their guardians. Only the surface meaning is conveyed in these translations, and thus, they fail to preserve the multiplicity of the intended meaning.

The second verse with *وَارْزُقُوهُمْ مِنْهُ* is familiar in Arabic and is far less complex. Each of the translations conveys the intended message, i.e., that the property belongs to the estate and that the relatives, the orphans, and the poor have no legal claim to the financial resources. Therefore, whatever is given to them is given as charity. This is obvious in Hilali & Khan's terminology (.....are present at the time of division, give them out of the property), and Pickthall emphasizes this to a greater degree than the others by the adding (of the heritage), meaning that these groups (the relatives, the orphans, the poor) are not beneficiaries but attend the division of this heritage. Yusuf Ali demonstrates that these groups are not to be considered beneficiaries by referring to (other relatives.....are present), meaning that they are involved in the division of the estate, but are not inheritors. The same might also be said about Itani.

4.3.3

- "فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا دَائِرَةٌ فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُضْبِحُوا عَلَى مَا أَسْرُوا فِي أَنْفُسِهِمْ نَادِمِينَ" (المائدة: 52).
 - "وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ" (آل عمران 133) .

Firstly, the background of the two verses is completely different. Whilst the first verse unveils the real intention of the hypocrites – that is their affinity with and loyalty to unbelievers-, the second urges true believers to compete for the forgiveness of Allah and his great Paradise. The indication of the latter verse with the phrase *وَسَارِعُوا إِلَى* is not debatable since this form is frequently used in Arabic and Arabic speakers are familiar with. However, the meaning of the first verse which is de-familiarised by the preposition *فِي* is difficult to understand. This difficulty is attributable to the special linguistic role played by the preposition *فِي* that governs the meaning of the verb *يُسَارِعُونَ*, severing it from its common context. Such statements are unusual even in the holy Quran. The verb *يُسَارِعُ* is usually followed by the preposition *إِلَى* and

the construction indicates competing for something. In other words, it can be a synonym of the verb يُسَابِقُ -compete- as in the following verse: "سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ" (الحديد:21), which means: "Race one with another for forgiveness from your Lord and a Garden whereof the breadth is as the breadth of the heavens and the earth, which is in store for those who believe in Allah and His messengers" (Pickthall, 57:21). The verb سَابِقُوا, along with the phrase إلى سَارِعُوا, carries the same meaning (race, hasten, compete). Moreover, the two verses urge true believers to race for the forgiveness of Allah and the Paradise to come.

However, the phrase يُسَارِعُ is unfamiliar even in the Qur'an. In some situations it indicates evil as in يُسَارِعُونَ فِيهِمْ in the first verse above, but it indicates good deeds in other situations as in the following verse: "يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَٰئِكَ مِنَ الصَّالِحِينَ" (آل عمران:114), meaning: "They believe in Allah and the Last Day, and enjoin right conduct and forbid indecency, and vie one with another in good works. These are of the righteous" (Pickthall, 3:114). It is obvious that يُسَارِعُونَ is used with الْخَيْرَاتِ, or good work, but in the first verse, the phrase يُسَارِعُونَ فِيهِمْ is used with 'evil deeds', as will be explained later. But what is the intended meaning in the first verse and how is it affected by the preposition فِي? Linguists are referred to so as to unveil this special indication.

"فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَن تُصِيبَنَا دَائِرَةٌ فَعَسَى اللَّهُ أَن يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنْفُسِهِمْ نَادِمِينَ".

According to Az-Zamakhshari يُسَارِعُونَ فِيهِمْ means that the hypocrites (الْمُنَافِقِينَ) take the Jews and the Christians who are unbelievers as their true friends although Allah strictly forbade this. They love them; they incorporate with them; they share belief and thought with them; they ask for their help when they need to. He uses the phrase يَنْكَمِشُونَ فِي مَوَالِيهِمْ – merge with them- to make it evident that the hypocrites are linked psychologically and physically with unbelievers. This also indicates that the hypocrites join and unite with unbelievers and will stay within this frame and will never convert again to Islam¹⁹.

Next, Al-Nasfi confirms the interpretation introduced by Az-Zamakhshari. He adds that the hypocrites (who suffer from a disease of the heart) assist the unbelievers and even fight with them against Muslims. Moreover, the hypocrites support the

¹⁹ (يسارعون فيهم): ينكمشون في مواليتهم ويرغبون فيها ويعتدرون بأنهم لا يأمنون أن تصيبهم دائرة من دوائر الزمان أي صرف من صروفه ودولة من دوله فيحتاجون إليهم وإلى معونتهم. الزمخشري 643/1

unbelievers both psychologically and physically against Muslims²⁰. Abuss'ud provides more profound analysis. He states that the hypocrites hasten to the Jews and the Christians showing their affinity and love for these unbelievers. They are firm in their friendship and loyal to unbelievers so that they become part of them and will never convert to Islam again²¹. Many other verses from Quran may support these interpretations. Allah, the most glorious revealed: "وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يَكْفُرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مِثْلُهُمْ ۚ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ ۚ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا" (النساء 140). which means: "He hath already revealed unto you in the Scripture that, when ye hear the revelations of Allah rejected and derided, (ye) sit not with them (who disbelieve and mock) until they engage in some other conversation. Lo! in that case (if ye stayed) ye would be like unto them. Lo! Allah will gather hypocrites and disbelievers, all together, into hell" (Peckthall,4:140). Once again Allah declared that the hypocrites and the unbelievers are alike in their beliefs and so will have common fate in the hellfire. This all shows that the hypocrites

²⁰ "وسار عوا إلى مغفرة من ربكم وجنة" (سار عوا) مدني وشامي . فمن أثبت الواو عطفها على ما قبلها ومن حذفها استأنفها ومعنى المسارعة إلى المغفرة والجنة الإقبال على ما يوصل إليهما. (النسفي 183/1)

النسفي: " فترى الذين في قلوبهم مرض " نفاق (يسار عون) حال أو مفعول ثانٍ لاحتمال أن يكون (فترى) من رؤية العين أو القلب (فيهم) في معاونتهم على المسلمين وموالاتهم. (النسفي 1 / 293)

²¹ "وسار عوا" عطف على أطيعوا وقرأ بغير واو على وجه الاستئناف أي بادروا وأقبلوا وقرأ وسابقوا (إلى مغفرة من ربكم وجنة) أي إلى ما يؤدي إليهما وقيل : إلى الإسلام وقيل : إلى التوبة وقيل : إلى الإخلاص وقيل : إلى الجهاد وقيل : إلى أداء جميع الواجبات وترك جميع المهنيات فيدخل فيها ما مر من الأمور المأمور بها والمنهي عنها دخولاً أولياً"

وقوله تعالى: "يسار عون فيهم" حال من الموصول والرؤية بصرية وقيل: مفعول ثانٍ والرؤية قلبية، والأول هو الأنسب بظهور نفقاتهم أي تراهم مسارعين في موالاتهم وإنما قيل : فيهم مبالغة في بيان رغبته فيها وتهالكهم عليها وإيثار كلمة " في " على كلمة "إلى" للدلالة على أنهم مستقرون في الموالاة وإنما مسارعتهم من بعض مراتبها إلى بعض آخر منها كما في قوله تعالى: "أولئك يسارعون في الخيرات" لا أنهم خارجون عنها متوجهون إليها كما في قوله تعالى: (وسار عوا إلى مغفرة من ربكم وجنة) وقرأ (فيرى) بياء الغيبة على أن الضمير لله سبحانه وقيل : لمن تصح منه الرؤية وقيل: الفاعل هو الموصول والمفعول هو الجملة على حذف أن المصدرية والرؤية قلبية أي ويرى القوم الذين في قلوبهم مرض أن يسار عوا فيهم. (أبو السعود 253/2)

conceal all enmity to Muslims, whereas they reveal loyalty and dedication to non Muslims. So, Muslims must always be cautious of these inveterate bitter enemies.

"وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ"

This verse is generally easy to perceive. The phrase *وَسَارِعُوا إِلَىٰ* holds the common meaning that is to hasten or race for a certain objective. Linguists reveal no considerable distinction in rendering its meaning. Beginning with An-Nasafi, the intended meaning of the verse is to race for what leads to the forgiveness of Allah, the Glorious, and consequently to the Paradise. This includes intentions, deeds, and so ever²². Next, Abussu'ud states that it implies racing to Islam, to repentance, to the Jihad –fighting against enemies- and to devotion to Allah. It may even imply to perform all duties that Allah has ordered us to do and leave all forbidden things that Allah has ordered us to avoid. This really leads to the forgiveness of Allah and to be rewarded the Paradise²³. But how do translators render these two verses? Here are some of the translations:

"فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَنْ تُصِيبَنَا دَائِرَةٌ ۚ فَعَسَىٰ اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسْرَوْا فِي أَنْفُسِهِمْ نَادِمِينَ".

"And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allah may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves" (Hilali & Khan,5:52).

"And thou sees those in whose heart is a disease race toward them, saying: We fear lest a change of fortune befall us. And it may happen that Allah will vouchsafe (unto

²² "وسارعوا إلى مغفرة من ربكم وجنة" (سارعوا) مدني وشامي . فمن أثبت الواو عطفها على ما قبلها ومن حذفها استأنفها ومعنى المسارعة إلى المغفرة والجنة الإقبال على ما يوصل إليهما . النسفي 183/1

²³ "وسارعوا" عطف على أطيعوا وقرأ بغير واو على وجه الاستئناف أي بادروا وأقبلوا وقرأ وسابقوا (إلى مغفرة من ربكم وجنة) أي إلى ما يؤدي إليهما وقيل : إلى الإسلام وقيل : إلى التوبة وقيل : إلى الإخلاص وقيل : إلى الجهاد وقيل : إلى أداء جميع الواجبات وترك جميع المهنيات فيدخل فيها ما مر من الأمور المأمور بها والمنهي عنها دخولاً أولياً" (أبو السعود 455/1)

thee) the victory, or a commandment from His presence. Then will they repent them of their secret thoughts" (Pickthall,5:52).

"Those in whose hearts is a disease - thou seest how eagerly they run about amongst them, saying: "We do fear lest a change of fortune bring us disaster." Ah! perhaps Allah will give (thee) victory, or a decision according to His will. Then will they repent of the thoughts which they secretly harbored in their hearts" (Yusuf Ali,5:52). "You will see those in whose hearts is sickness racing towards them. They say, "We fear the wheel of fate may turn against us." But perhaps God will bring about victory, or some event of His making; thereupon they will regret what they concealed within themselves" (Itani,5:52).

Hilali and Khan's rendition almost performed the intended meaning that the preposition في initiates. On one hand, the kind of disease intended in the verse 'hypocrisy' is evidently shown, and the relationship between the hypocrites and the unbelievers is also expressed, on the other hand. The word 'friendship' that they used reflects the deep correlation between both sides and implies their implacable enmity towards Muslims. Besides, this term (friendship) denotes the psychological relationship between the hypocrites and the unbelievers. The hurry is not only physically for direction but psychologically for their love also.

Pickthall's translation has some serious flaws. First, the people whose hearts diseased are not named. Then he treated the preposition في as a direction indicator in the phrase 'race towards them' showing no consideration for to the hypocrites' hearty affinity for unbelievers. It can be noticed that his rendition has not conveyed the real role that the preposition في has forced

Next, Yusuf Ali also has not explained that the hypocrites are intended but left that for the reader's knowledge to comprehend it. Even though he used the word 'eagerly' to perform the strong friendship with unbelievers, he has not conveyed the psychological relationship with them. Rendering the phrase يُسَارِعُونَ فِيهِمْ into "run about amongst them" indicates direction rather than intention. So, his work also has not triggered the intended role of the preposition في.

Regarding Itani's rendition, the preposition في is treated as a direction indicator, too. This is noticed in the word 'towards' which he uses as an equivalent for في. The word (sickness) also implies physical disease while the psychological disease is intended. So it seems that he is concerned with the surface meaning of these core

words. Thus, Hilali & Khan perform the most accurate translation for they rendered the phrase (يُسَارِعُونَ فِيهِمْ) as "they hurry to their friendship" which almost reveals its intended linguistic meaning.

"وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ"

"And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for *Al-Muttaqun* (the pious)" (Hilali & Khan,3:133).

"And vie one with another for forgiveness from your Lord, and for a paradise as wide as are the heavens and the earth, prepared for those who ward off (evil)" (Pickthall,3:133).

"Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous" (Yusuf Ali,3:133).

"And race towards forgiveness from your Lord, and a Garden as wide as the heavens and the earth, prepared for the righteous" (Itani,3:133).

In Hilali & Khan's rendition of the phrase وَسَارِعُوا إِلَى as "march forth", the intended meaning is almost conveyed. The term 'march' is a proper equivalent for وَسَارِعُوا and 'forth' is proper for إِلَى . They went farther in their statement 'in the way which leads to' revealing that marching cannot be to forgiveness or paradise themselves but to what leads to them of good deeds. In other words forgiveness and paradise cannot be achieved without these deeds which constitute the way to this noble goal. However, this phrase (in the way) may be understood by simple readers as indication for direction whereas the deeds are meant. Pickthall's rendition "vie with one another for forgiveness...." also bears the intended meaning of وَسَارِعُوا إِلَى . Further, he used the word 'for' to convey the meaning of إِلَى and avoided any indication for direction which may mislead a reader in comprehending the intended meaning, the good deeds. Moving to Yusuf Ali, the intended meaning of وَسَارِعُوا إِلَى is also conveyed through his statement "be quick for forgiveness". However, like Hilali & Khan, he used the word 'forward' which may be perceived as direction indicator. Finally, although Itani also extended the meaning of وَسَارِعُوا إِلَى in the rendition "race towards forgiveness", he used the word 'towards' which may appear as direction indication. So it can be said that Pickthall and Yusufali are more precise than Hilali &

Khan and Itani as they revealed deeper understanding of the meaning of the construction وسارعوا إلى.

4.3.4

- "وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ" (الأنعام: 151)
 -"وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا" (الإسراء: 31)

The topic of these two verses is poverty. Despite the similarity of the text and the subject of the two verses, each indicates a specific and different meaning. The preposition مِنْ and the word خَشْيَةً constitute a long interval between the two verses. One of the major functions of مِنْ is spatial and temporal time indications though no time or place are indicated here. Another function that مِنْ also performs is the causal dimension as revealed in the following verse: "أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي" which means: "Or like a rainstorm from the sky, wherein is darkness, thunder and the flash of lightning. They thrust their fingers in their ears by reason of the thunder-claps, for fear of death, Allah encompasseth the disbelievers (in His guidance, His omniscience and His omnipotence)" (Pickthall,2:19). Obviously مِنْ clarifies the reason why unbelievers hasten to put their fingers into their ears. But, despite perceiving the causal denotation of مِنْ, the kind of poverty that the verse speaks of is still problematic to understand.

Warning and drawing attention to danger are denotations of the word خَشْيَةً and its derivations. It also indicates fear as in the following verse: "وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ" (الرعد: 21), meaning: "Such as unite that which Allah hath commandeth should be joined, and fear their Lord, and dread a woeful reckoning"(Pickthall,13:21).

The verb يَخْشَى, a derivative of خَشْيَةً, generally speaks of prospective fear and danger. It is associated with the heart and emotions and reveals positive connotations in many Qur'anic verses as in the above. In the above verse, respect and appreciation is the intended meaning that this term tends to convey, not frightfulness. Such kind of fear motivates for good deeds, devotion to Allah and consequently a great reward, the Paradise. However in other situations it bears the negative meaning of frightfulness and horror as in the following verse: "أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا

الْقِتَالِ لَوْلَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَى وَلَا تُظْلَمُونَ فَتِيلًا" (النساء:77).
which means:

Hast thou not seen those unto whom it was said: Withhold your hands, establish worship and pay the poor due, but when fighting was prescribed for them behold! a party of them fear mankind even as their fear of Allah or with greater fear, and say: Our Lord! Why hast Thou ordained fighting for us? If only Thou wouldst give us respite yet a while! Say (unto them, O Muhammad): The comfort of this world is scant; the Hereafter will be better for him who wardeth off (evil); and ye will not be wronged the down upon a date-stone (Pickthall,4:77).

Here Allah declares that the hypocrites fear people more than they fear Allah and this fear leads them to wrong deeds and, consequently, to hellfire. Such statements with *من* and *خشية*, or its derivatives, are common in Arabic but linguists offer profound meanings intended below the surface meanings of the two words in these verses.

"وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ".

Az-Zamakhshari argues that the intended meaning of *إِمْلَاقٍ* is because of poverty, where *من* identifies the cause of this poverty. But it should be known that current poverty which has already become part of the parents' life is meant here. So, this verse speaks about present²⁴. An-Nasafi offers similar interpretation. He argues that current poverty that the parents suffer at present is meant by this phrase, so, *من* identify the reason of killing children. Furthermore, The preposition *من* also denotes cause as in the analysis of Az-Zamakhshari's²⁵. This interpretation is also confirmed by Abuss'ud who emphasizes that *إِمْلَاقٍ* denotes current poverty that parents suffer at the time²⁶. Finally, according to the website²⁷, the same meaning is intended by the

²⁴ (من إِمْلَاقٍ): من أجل فقر وخشيته كقوله: (خشية إِمْلَاقٍ). (الزمخشري 79/2)

²⁵ (ولا تقتلوا أولادكم من إِمْلَاقٍ) من أجل فقر ومن خشيته كقوله تعالى: (خشية إِمْلَاقٍ) [الإسراء:31] (نحن نرزقكم وإياهم) لأن رزق العبيد على مولاهم. (الأنسفي 355/1)

²⁶ (ولا تقتلوا أولادكم) تكليف متعلق بحقوق الأولاد عقب به التكليف المتعلق بحقوق الوالدين أي لا تقتلوه بالوَد (من إِمْلَاقٍ) أي من أجل فقر كما في قوله تعالى: خشية إِمْلَاقٍ. وقيل: هذا في الفقر الناجز، وذا: في المتوقع. (ولا تقتلوا أولادكم خشية إِمْلَاقٍ) أي مخافة فقر وقرء بكسر الخاء كانوا يندون بناتهم مخافة الفقر فنهوا عن ذلك "حن نرزقكم وإياكم" لا أنتم فلا تخافوا الفاقة بناء على علمكم بعجزكم عن تحصيل رزقهم وهو

phrase مِنْ إِمْلَاقٍ which is speaking of current poverty that is part of the parents' life. It is also mentioned that the two verses are similar in context, but different in meaning and the difference is very precise.

But how do translators render this verse; have they provided the time reference of this verse in their efforts? here are some of their renditions.

"[K]ill not your children because of poverty - We provide sustenance for you and for them; come not near to *Al-Fawahish* (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand' (Hilali & Khan,6:151).

"[A]nd that ye slay not your children because of penury - We provide for you and for them - and that ye draw not nigh to lewd things whether open or concealed. And that ye slay not the life which Allah hath made sacred, save in the course of justice. This He hath command you, in order that ye may discern' (Pickthall,6:151).

"[k]ill not your children on a plea of want;- We provide sustenance for you and for them;- come not nigh to shameful deeds. Whether open or secret; take not life, which Allah hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom" (Yusuf Ali,6:151).

ضمان لرزقهم وتعليل للنهي المذكور بإبطال موجهه في رزقهم وتقديم ضمير الأولاد على المخاطبين على عكس ما وقع في سورة الأنعام للإشعار بأصالتهم في 'فاضة الرزق أو لأن الباعث على القتل هناك: الإملاق النّاجز. ولذلك قيل: من إملاق. وها هنا: الإملاق المتوقع، ولذلك قيل: خشية إملاق فكأنه قيل: نرزقهم من غير أن ينتقص من رزقكم شيء فيعتريكم ما تخشونه وإياكم أيضاً رزقاً إلى رزقكم "إن قتلهم كان خطأ كبيراً" تعليل آخر ببيان أن المنهي عنه في نفسه منكر عظيم والخطأ الذنب والإثم يقال: خطأ خطأ كإثم إثمًا وقرء بالفتح والسكون وبفتحتين بمعناه كالجذر والحذر وقيل: بمعنى ضد الصواب وبكسر الخاء والمد وبفتحتها ممدوداً وبفتحتها وحذف الهمزة وبكسرهما كذلك". (أبو السعود 446/2)

²⁷ http://www.ibnothaimeen.com/all/books/article_18339.shtm وقوله: (منه) ولم يقل فيه

لأن هؤلاء يعطون من رأس المال ومن أصله وأما أموال اليتامى فقال الله تعالى: (وارزقوهم فيها) [النساء: 5] وقد سبق أن ذكرنا أنه قال: "فيها" ولم يقل "منها" لأنهم يرزقون بعد التجار بها، فيعطون من الربح وهو - أي: ما سبق - إشارة إلى أنه ينبغي لولي اليتيم أن يتجر في ماله حتى يحصل على ما يرزقه فيه، أنا هنا فقال: (فارزقوهم منه) أي: من هذا المال الذي يقسم أمامهم، وهذا إحسان أيهم بالفعل.

"[T]hat you do not kill your children because of poverty-We provide for you and for them; that you do not come near indecencies, whether outward or inward; and that you do not kill the soul which God has sanctified-except in the course of justice. All this He has enjoined upon you, so that you may understand" (Itani,6:151).

In the first translation, Hilali & Khan openly revealed the intended meaning of the preposition مِنْ in rendering it as "because". This makes it clear for the target readers to perceive that the verse deals with current poverty and no perplexity will arise. Pickthall also contributed the real denotation of مِنْ for he rendered it as "because" making no confusion for target readers to comprehend that this verse speaks of penury that the family suffers at present. Despite introducing another equivalent for مِنْ (on), Yusuf Ali also extended the intended meaning for this preposition. The phrase "on a plea" reveals that it speaks of current poverty too. Finally, Itani also openly extended the intended meaning of مِنْ providing the proper equivalent "because". Therefore, the four translations can be said to have revealed the intended meaning for the target reader who will understand that the current poverty is spoken of. However they had better add a time indication, such as (current, at present,...) to draw the attention of English speakers.

"وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا"

Az-Zamakhshari says that the phrase خشية إملاق indicates predictable, prospective poverty that people fear, referring to the future²⁸. The same interpretation is contributed by Al-Nasafi who also refers to foreseeable penury in the verse²⁹. Abuss'ud suggests that the verse refers to predictable poverty providing the same analysis, too³⁰. Finally, according the website³¹, similar explanation is introduced and

²⁸ (من إملاق): من أجل فقر وخشيته كقوله: (خشية إملاق). (الزمخشري 79/2)

²⁹ (ولا تقتلوا أولادكم من إملاق) من أجل فقر ومن خشيته كقوله تعالى: (خشية إملاق) [الإسراء:31] (نحن نرزقكم وإياهم) لأن رزق العبيد على مولاهم. (الأنسفي 355/1)

³⁰ (ولا تقتلوا أولادكم) تكليف متعلق بحقوق الأولاد عقب به التكليف المتعلق بحقوق الوالدين أي لا تقتلوهـم بالوآد (من إملاق) أي من أجل فقر كما في قوله تعالى: خشية إملاق. وقيل: هذا في الفقر الناجز، وذا: في المتوقع. (أبو السعود 446/2)

³¹ http://www.ahl-alquran.com/arabic/chapter.php?main_id=403

an historical background about the occasions of the revelation of both verses is also mentioned. It is explained that some of the Arabs in the Pre-Islamic days killed their children when they were growing babies in the wombs of their mothers for fear of predictable want, so Allah revealed "وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ". Others killed their newly born children because they (parents) were poor and they believed would not be able to afford for their livings, therefore Allah revealed "وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ". The following quotations show how translators dealt with this phrase (خَشْيَةً إِمْلَاقٍ).

"And kill not your children for fear of poverty. We provide for them and for you. Surely, the killing of them is a great sin" (Hilali & Khan,17:31).

" Kill not your children for fear of want, We shall provide for them and for you. Lo! the slaying of them is great sin" (Pickthall,17:31).

"Kill not your children for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin" (Yusuf Ali,17:31).

"And do not kill your children for fear of poverty. We provide for them, and for you. Killing them is a grave sin" (Itani,17:31).

Hilali & Khan evidently referred to predictable poverty in their statement (for fear of poverty) making it clear for target reader that future poverty is indicated. Pickthall clarified the intended meaning for target readers more obviously in his statement "fearing a fall to poverty". Yusuf Ali made it evident for target readers to perceive the intended denotation beyond the surface meaning, too. His statement "for fear of want" extends the foreseeable penury behind the verse. Finally, the same effort

ونأتي للسؤال الثاني الأهم: لماذا قال الله تعالى في سورة الأنعام : (ولا تقتلوا أولادكم من إِمْلَاقٍ) وقال في سورة الإسراء : (ولا تقتلوا أولادكم خشيَةً إِمْلَاقٍ) ، وهل هو نفس المعنى؟ والإجابة أن المعنى متقارب ولكنه مختلف فقوله تعالى في سورة الأنعام : (ولا تقتلوا أولادكم من إِمْلَاقٍ) يعني لا تقتلوا أولادكم (بسبب الفقر) وأما قوله تعالى في سورة الإسراء : (ولا تقتلوا أولادكم خشيَةً إِمْلَاقٍ) فيعني لا تقتلوا أولادكم (خوفاً من الفقر) ، والفارق بينهما دقيق وهام ويتجلى في طبيعة الولد المنهي عن قتله فقد كانت العرب في الجاهلية " أو بعضهم " يقتلون الأولاد بسبب الفقر فقال تعالى/ " ولا تقتلوا أولادكم من إِمْلَاقٍ " أي لا يدفعكم الفقر الحاضر إلى قتل أولادكم الأطفال. وقد كان بعضهم يقتل الأبناء وهم أجنة في بطون أمهاتهم خشيَةً الفقر في المستقبل فقال تعالى: " ولا تقتلوا أولادكم خشيَةً إِمْلَاقٍ " أي خوفاً من فقر محتمل أو فقر سيجيء إذن فالمعنى مختلف بين فقر حاضر يدفع الأب لقتل أولاده عجزاً عن إعالتهم وفقر محتمل في المستقبل أو خوف من فقر محتمل يدفع الأب أو الأم للتخلص من الجنين ، ونزل القرآن العظيم ينهى عن الحالتين معاً في موضعين مختلفين.

is also carried out by Itani who rendered it as "for fear of poverty", uncovering poverty in prospect. Even though the four interpreters revealed the intended meaning of the verse, it can be said that Pickthall performs the deeper linguistic competence and the more specific rendition of the verse by adding "a fall" easily conveys more obvious indication of this phrase.

4.3.5

- "إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا" (الانسان5)

- "عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا" (الانسان6)

Both verses speak of the drink of the pious, righteous people in the Paradise. The two prepositions **عَنْ** , **مِنْ** are prominent core prepositions of Arabic. While the phrase **يَشْرَبُونَ مِنْ كَأْسٍ** is familiar in Arabic, the phrase **عَيْنًا يَشْرَبُ بِهَا** is not. The preposition **من** may indicate both the source as in **من الكأس** and the instrument as in **بالكأس** which are both familiar in Arabic. The preposition **باء** mainly indicates instrumentality, but can also perform adhesion as one of its major functions as seen in the following verse: "وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا " (البقرة60) which means: "And when Moses asked for water for his people, We said: Smite with thy staff the rock. And there gushed out therefrom twelve springs" (Pickthall,2:60). The **باء** which evidently speaks of the instrument with which the rock is to be struck, is frequently used for this role and Arabic native speakers are accustomed to this meaning. However, it is unfamiliar to have constructions as **عَيْنًا يَشْرَبُ بِهَا** in Arabic. This construction literally means "a spring to drink with" which is unreasonable for the spring cannot be so. When used with place, the **باء** denotes permanence and having no intention to leave as revealed in the following verse: "لَا أَقْسِمُ بِهَذَا الْبَلَدِ وَأَنْتَ جَلٌّ بِهَذَا الْبَلَدِ" (البلد1,2) , which means:"Nay, I swear by this city - And thou art an indweller of this city (Pickthall,90:1,2). The construction 'جَلٌّ بِهَذَا الْبَلَدِ' means that this is your home town; the (باء) is the segment that bears this crucial indication. Or as appears in this verse –a prayer delivered by Prophet Ibrahim (PBUH): "رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْنِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ النَّمْرَاتِ لَعَلَّهُمْ يَشْكُرُونَ" (ابراهيم37) , which means:"Our Lord! Lo! I have settled some of my posterity in an uncultivable valley near unto Thy holy House, our Lord! that they may establish proper worship; so incline some hearts of men that they may yearn toward them, and provide Thou them with fruits in order that they may be thankful" (Pickthall,14:37). The **باء** crucially indicates that settling in this valley is not for a limited time but

permanently, with no intention to depart. However, the spring عين is neither an instrument to drink with nor a place to dwell; nevertheless it is accompanied with the باء. The following explanations may reveal the intended meaning of 'عَيْنًا يَشْرَبُ بِهَا'.

"عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا"

According to the website³², the باء has two indications. The first is adhesion as in the statement "أَقَمْتُ بِالْبَلَدِ" which implies dwelling in a place permanently with no intention to depart. In such a statement, it is likely that the intended place is as much as part of one's life so he/she is unlikely to leave. So, this باء indicates that the pious not only have a delicious drink from this spring, but they also enjoy staying there. It also implies they are delighted with the spring so they do not intend to depart. In addition, the spring does not run out of drink. So they are delighted in keeping sight at this splendid place as well as they are delighted with the delicious drink. Next, Az-Zamakhshari says that أَلْعَيْنُ is a place where the water is mixed with Caphur³³ with special taste and smell. The pious can drink and gush this splendid spring wherever they desire to go. So they are delighted with this place all the time and they have their delicious drink whenever they like, i.e. they enjoy both its astounding sight and wonderful taste as well³⁴. Al-Nasafi offers similar explanation with almost the same words for أَلْعَيْنُ. He adds that the pious can move this outstanding spring wherever

³² <http://vb.tafsir.net/tafsir21954/#.VNzemuasUSA> د.فاضل يشرب بها كما قال الأولون لها داللتان:

الباء تفيد الإلصاق مثل أقام بالبلد مثل (في) يشرب بها يعني هم موجودون في العين ويرتوون بها. يعني يتمتعون بالنظر والشرب موجودين في المكان ، (من كأس) الكأس ينقل. المقدم: خارج القرآن نفهمها يشربون منها بكأس مثلاً؟ د.فاضل: يشربون حتى يرتوون وهم في نفس المكان في العين نفسها يذهبون إلى العين ويرتوون فتكون لهم لذة النظر والري لأن (من) لا تنفع لو قلت لوأحد أكلت من تفاح بستانك هل بالضرورة أن يكون في البستان؟

³³ شراب في الجنة ذو رائحة طيبة تشم من بعيد

³⁴ "والكأس: الزجاجة إذا كانت فيها خمر وتسمى الخمر نفسها: كأساً مزاجها ما تمزج به كافوراً ماء كافوراً وهو اسم عين في الجنة ماءها في بياض الكافور ورائحته وبرده وعيناً بدل منه وعن قتادة: تمزج لهم بالكافور وتختم لهم بالمسك. وقيل: تخلق فيها رائحة الكافور وبياضه وبرده فكأنها مزجت بالكافور وعيناً على هذين القولين. يدل من محل من كأس على تقدير حذف مضاف، كأنه قيل: يشربون فيها خمرأ خمر عين أو نصب على الاختصاص فإن قلت: لم وصل فعل الشرب بحرف الإبداء أولاً وبحرف الإلصاق آخرأ؟ قلت: لأن كأساً مبدأ شربهم وأول

غايته وأما العين فيها يمزجون شرابهم فكان المعنى: يشرب عباد الله بها الخمر كما تقول: شربت الماء

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بالعسل".

they desire. Moving this spring is very easy and enjoyable. This analysis implies that they are pleased with it amazing taste and outstanding sight all the time. They would not stop looking at it; they would not stop drinking from it³⁵. Concerning Abuss'ud's interpretation, **الْعَيْن** is a place in the Paradise where water is mixed with wine (of the Paradise) adding amazing taste and smell to the drink of this wonderful spring. Moreover, the spring is the place where the pious drink and the cup is the instrument they drink with³⁶. Each explanation indicates **الْعَيْن** as a pleasant place that the pious are delighted with; enjoy and take any where they desire to. The following quotations reveal how translators render the meaning of this verse:

"A spring wherefrom the slaves of Allah will drink, causing it to gush forth abundantly" (Hilali & Khan,76:6).

"A spring wherefrom the slaves of Allah drink, making it gush forth abundantly"(Pickthall,76:6).

"A Fountain where the Devotees of Allah do drink, making it flow in unstinted abundance" (Yusuf Ali,76:6).

"A spring from which the servants of God will drink, making it gush abundantly"(Itani,76:6).

Hilali & Khan rendered **بِهَا** into "wherefrom" considering the spring a place for the pious to drink from. This translation corresponds with the intended meaning of **بِهَا** in the verse. Sustainable enjoyment of both sight and taste is denoted by the adverb word 'abundantly' which implies flooding continuously. Pickthall, also translated **بِهَا** as a "place that flows continuously and does not run out". The place is indicated by 'wherefrom' and sustainability is indicated by 'abundantly'. These two denotations together reveal that the devotees enjoy both sight and taste of this wonderful spring.

³⁵(يشربون من كأس) خمر فنفس الخمر تسمى وقيل: الكأس الزجاجية إذا كان فيها خمر (كان مزاجها) ما تمزج به (كافوراً) ماء كافور وهو اسم عين في الجنة مأوها في بياض الكافور ورائحته وبرده ، (عيناً) بدل منه ، (يشرب بها عباد الله) أي منها أو الباء زائدة أو هو محمول على المعنى أي يلت ذبها أو يروي بها وإنما قال أولاً بحرف " من " وثانياً بحرف الباء لأن الكأس مبتدأ شربهم وأول غايته. وأما العين فيها يمزجون شرابهم فكأنه قيل: يشرب بها الخمر " يفجرونها" يجرونها حيث شاءوا من منازلهم (تفجيراً) سهلاً لا يمتنع عليهم. (النسفي 934/3)

³⁶(يشربون من كأس) هي: 1. الزجاجية إذا كان فيها خمر 2. وتطلق على نفس الخمر أيضاً. (فمن) على الأول: ابتدائية وعلى الثاني: تبعية أو مكانية. أبو السعود 420\6

Yusuf Ali also extended the intended meaning of this wonderful place (spring) by the word 'where' which refers to place 'spring' here. He also refers to sustainability through the phrase 'unstinted abundance' which denotes a non-stopping spring. So the devotees are delighted with drinking and keeping sight at this special spring. Finally, Itani indicated both the place, by the phrase 'from which' and sustainability, by the term 'abundantly'. This includes the delightful sight and taste of this spring. Therefore, all the previous translations indicate the intended meaning that the verse holds out. The denotation of place that the verse points to is openly expressed in each of them. They all refer to sustainability freely too.

"إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا"

Unlike the construction عَيْنًا يَشْرَبُ بِهَا which rarely appears in Arabic, the phrase يَشْرَبُونَ مِنْ كَأْسٍ is very common. The word كَأْسٍ is acknowledged as an instrument to drink with. Some linguists say that كَأْسٍ means a cup full of water or drink. However the empty cup is referred to as كُوبٌ. So the preposition مِنْ is a synonym of بَاء in certain situations as in the verse above. It can also denote the type of cup- كَأْسٍ - in the above verse since it classifies the kind of drink in this cup, water or wine (of Paradise) mixed with Caphur. This reference is more evident in other verses, such as: "أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ نِعَمَ الثَّوَابِ وَحَسُنَتْ مُرْتَفَقًا" (الكهف:31) which means: "These! For them will be 'Adn (Eden) Paradise (everlasting Gardens); wherein rivers flow underneath them, therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. They will recline therein on raised thrones. How good is the reward, and what an excellent *Murtafaqa* (dwelling, resting place, etc.)!" (Hilali & Khan, 18:31). The preposition مِنْ here explains the type of bracelets the righteous will be adorned and the kind of garment they will be rewarded in the Paradise. Linguists are referred to in order to recognize the intended meaning and the effect of مِنْ in this verse.

Az-Zamakhshari argues that الكَأْسُ is a cup or a vessel filled with water or wine (of the Paradise). Or it could be the wine of the Paradise itself but mixed with Kaphur which adds the delightful taste and the delicious smell to this wine. According to his analysis, الكَأْسُ is associated with مِنْ because it is their (the pious') initial drink or the

instrument they drink with³⁷. Al-Nasafi contributes a similar interpretation for الكأس indicating that it is the glass full of water or wine (of the Paradise) mixed with Kafur and retaining special taste and smell. It (الكأس) can also refer to the wine of the Paradise itself with its great smell and taste. In his opinion, it is associated with مَنْ to indicate the pious' initial drink with its delicious taste and smell or to the instrument with which they drink³⁸. Abuss'ud's explanation is similar to the previous opinions. He says that الكأس can hold out the meaning of the wine of the Paradise itself or the glass that is full of water or drink. In this way مَنْ indicates the pious' initial drink that they are rewarded in the Paradise³⁹. Finally, it is affirmed on the website⁴⁰ that unlike the spring (العين), the vessel (الكأس) is movable which implies that the drink may run out.

³⁷ "والكأس: الزجاجة إذا كانت فيها خمر وتسمى الخمر نفسها: كأساً مزاجها ما تمزج به كافوراً ماء كافوراً وهو اسم عين في الجنة ماءها في بياض الكافور ورائحته وبرده وعيناً بدل منه وعن قتادة: تمزج لهم بالكافور وتختم لهم بالمسك. وقيل: تخلق فيها رائحة الكافور وبياضه وبرده فكانها مزجت بالكافور وعيناً على هذين القولين. يدل من محل من كأس على تقدير حذف مضاف، كأنه قيل: يشربون فيها خمر خمر عين أو نصب على الاختصاص فإن قلت: لم وصل فعل الشرب بحرف الإبداء أولاً وبحرف الإلصاق آخر؟ قلت: لأن الكأس مبدأ شربهم وأول غايته وأما العين فيها يمزجون شرابهم فكان المعنى: يشرب عباد الله بها الخمر كما تقول: شربت الماء بالعسل".

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³⁸ (يشربون من كأس) خمر فنفس الخمر تسمى وقيل: الكأس الزجاجة إذا كان فيها خمر (كان مزاجها) ما تمزج به (كافوراً) ماء كافور وهو اسم عين في الجنة ماؤها في بياض الكافور ورائحته وبرده ، (عيناً) بدل منه ، (يشرب بها عباد الله) أي منها أو الباء زائدة أو هو محمول على المعنى أي يلت ذبها أو يروي بها وإنما قال أولاً بحرف "من" وثانياً بحرف الباء لأن الكأس مبتدأ شربهم وأول غايته. وأما العين فيها يمزجون شرابهم فكانه قيل: يشرب بها الخمر "يفجرونها" يجرونها حيث شاءوا من منازلهم (تفحيراً) سهلاً لا يمتنع عليهم. (الأنسفي 934/3)

³⁹ (يشربون من كأس) هي: 1. الزجاجة إذا كان فيها خمر 2. وتطلق على نفس الخمر أيضاً. (فمن) على الأول: ابتدائية وعلى الثاني: تبعيضية أو مكانية. أبو السعود (420\6)

⁴⁰ <http://vb.tafsir.net/tafsir21954/#.VNzemuasUSA> د.فاضل يشرب بها كما قال الأولون لها دالتان :

الباء تفيد الإلصاق مثل أقام بالبلد مثل (في) يشرب بها يعني هم موجودون في العين ويرتوون بها. يعني يتمتعون بالنظر والشرب موجودين في المكان ، (من كأس) الكأس ينقل. المقدم: خارج القرآن نفهمها يشربون منها بكأس مثلاً؟ د.فاضل: يشربون حتى يرتوون وهم في نفس المكان في العين نفسها يذهبون إلى العين ويرتوون فتكون لهم لذة النظر والري لأن (من) لا تنفع لو قلت لواحد أكلت من تفاح بستانك هل بالضرورة أن يكون في البستان؟

These explanations are closely related. But do translators convey the intended meaning the preposition من indicates?

"Verily, the *Abrar* (pious, who fear Allah and avoid evil), shall drink a cup (of wine) mixed with water from a spring in Paradise called *Kafur*" (Hilali & Khan,76:5).

"Lo! the righteous shall drink of a cup whereof the mixture is of *Kafur*", (Pickthall,76:5).

"As to the Righteous, they shall drink of a Cup (of Wine) mixed with *Kafur*", - (Yufusali,76:5).

"But the righteous will drink from a cup whose mixture is aroma"(Itani,76:5).

Hilali & Khan considered الكأس the kind of drink the pious will have in the Paradise, so they rendered the verse providing no equivalent for مِنْ. However Pickthall rendered it into 'of' considering الكأس an instrument to drink with. Similar translation is also introduced by Yusuf Ali who considered الكأس an instrument, and so rendered مِنْ into 'of'. Finally, like Pickthall and Yusuf Ali, Itani rendered من as 'from' where الكأس is an instrument the righteous will drink with in the Paradise. Therefore, It can be said that all of the previous translators triggered the intended meaning(s) of مِنْ and revealed linguistic knowledge for this verse.

4.3.6

"هَآأَنْتُمْ هَؤْلَاءِ تُدْعَوْنَ لِتُنفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَن يَبْخُلُ وَمَن يَبْخُلْ فَإِنَّمَا يَبْخُلْ عَن نَّفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِن تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ" (محمد 38)

Whenever the verb يَبْخُلُ or any of its tenses is mentioned, what springs to the mind is that it would be followed by the preposition عَلَى that the surface meaning and linguistic knowledge suggest. Arabic native speakers are used to the construction يَبْخُلُ عَلَى but not to the Qur'anic construction يَبْخُلُ عَن as in the verse above. This verb, يَبْخُلُ generally reveals the state of avarice whether a certain addressee is intended or any other person is; whether a person speaks about himself or about any other person. So, it is familiar to have constructions like يَبْخُلُ خَالِدٌ عَلَى نَفْسِهِ which means a person is skimpy for himself i.e. he deprives himself, and so does not enjoy the grace that God endowed him . Besides, constructions as يَبْخُلُ خَالِدٌ عَلَى أَهْلِهِ are also familiar in Arabic. This means that he is tight for his family i.e. he deprives them what they must be provided. However, when misery itself is intended as the subject issue, it is

accompanied by **بَاء** as in the following verse: **الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَنْ يَتَوَلَّ** (الحديد:24) **فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ** , which means: "Those who are miser and enjoin upon people miserliness (Allah is not in need of their charity). And whosoever turns away (from Faith Allah's Monotheism), then Allah is Rich (Free of all wants), Worthy of all praise" (Hilali & Khan,57:24). The term **الْبُخْلُ** , miserliness, is prominently meant here and is associated with the preposition **بَاء** as the verse states. Such constructions are familiar in Arabic. One of the prominent uses of the preposition **عَنْ** is elevation. This usage involves that it is a synonym of **عَلَى**. However this does not apply to the construction in the verse with-**عَنْ**. In other words this involves a special indication that different linguists attempt to explain.

According to the website⁴¹, some people are so avaricious although they are commanded to spend in the cause of Allah, thus they failed the test they are subject to. These people are not only miser towards others, but also even towards themselves. They do not spend for themselves; they do not respond to the order revealed from Allah, the Mighty; they prefer to devour their wealth and hide it from others and even from themselves. In other words they deprive themselves and the others of the wealth and the grace they have, aiming at increasing this wealth. Misery is a hateful character whether towards one's own self or towards the others, but misery towards one's own self is more shocking and more strange. A person who is avaricious towards himself/herself prohibits benevolence and goodness for himself/herself because he/she prefers what perishes on what abides forever. Such people are evidently the true losers. Since this character is unfamiliar, an exceptional preposition (**عَنْ**) is used to extend this special status.

Al-Nasfi suggests that Allah the Glorious ordered Muslims to spend in the cause of Allah and to give the alms and zakah especially for the jihad in His cause. However, some Muslims do not respond to this great command preferring to hide

⁴¹ <http://islamport.com/w/aqd/Web/3906/3864.htm> هذه الآية جزء من الآية التي نزلت في الحز على

الإنفاق في سبيل الله فالآية بكاملها هي في قوله تعالى { هاأنتم هؤلاء تدعون لتنفقوا في سبيل الله فمنكم من يبخل ومن يبخل فإنما يبخل عن نفسه والله الغني وأنتم الفقراء وإن تتولوا يستبدل قوماً غيركم ثم لا يكونوا أمثالكم } وذكر المفسرون أن الله تعالى يقول للمؤمنين ها أنتم أيها الناس تدعون للإنفاق في سبيل الله وإخراج ما فرض عليكم فمنكم من يبخل بالإنفاق مما فرض عليه كالزكاة وغيرها وأن من يبخل إنما يبخل عن نفسه وينقص نفسه من الأجر.

their wealth, consequently depriving themselves the goodness and reward they are to be bestowed in the Hereafter⁴². Next, Az-Zamakhshari denotes that the miser who does not pay the alms and zakah does harm himself only i.e. he deprives himself the goodness and reward that Allah promised those who pay in His cause⁴³.

Al-Qurtubi suggests that the preposition عَنْ in the verse is a synonym for عَلَى although it does not extend elevation as عَلَى prominently does. However the intended meaning that عَنْ here indicates is that those who are avaricious deprive themselves the reward and goodness that Allah promised them in the Hereafter for not responding to his majestic order⁴⁴. In consistence, Ibn Aljawzi says that among Muslims are some who are avaricious and do not deliver the alms and zakah Allah commanded them to. Those who do so hurt themselves and despise what will benefit them in the Hereafter⁴⁵. But how do translators render the meaning of this verse? Have they conveyed the intended nuanced meaning suggested by this special preposition? Consider the following translations.

"Behold! You are those who are called to spend in the Cause of Allah, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his ownself. But Allah is Rich (Free of all wants), and you (mankind) are poor. And if you turn away (from Islam and the obedience of Allah), He will exchange you for some other people, and they will not be your likes" (Hilali & Khan,47:38).

"Lo! ye are those who are called to spend in the way of Allah, yet among you there are some who hoard. And as for him who hoardeth, he hoardeth only from his soul. And Allah is the Rich, and ye are the poor. And if ye turn away He will exchange you for some other folk, and they will not be the likes of you" (Pickthall,47:38).

"Behold, ye are those invited to spend (of your substance) in the Way of Allah. But among you are some that are niggardly. But any who are niggardly are so at the expense of their own souls. But Allah is free of all wants, and it is ye that are needy. If

⁴² "...ومن يبخل بالصدقة وأداء الفريضة (الزكاة) فإنما عن داعي نفسه (نفسه تدعوه) لا داعي ربه....وقيل يبخل عن نفسه

أي يدفع عن نفسه الثواب". (النسفي\330)

⁴³ "...ومن يبخل بالصدقة وأداء الفريضة فلا يتعداه بخله". ثم اخبر انه (الله) لا يأمر بذلك ولا يدعو إليه لحاجته إليه فهو

الغني الذي تستحيل عليه الحاجات ولكن لحاجتكم وفقركم إلى الثواب". (الزمخشري\4330)

⁴⁴ "ومن يبخل فإنما يبخل عن نفسه أي على نفسه أي يمنعه الأجر والثواب" (القرطبي\16258)

⁴⁵ "فمنكم من يبخل بما فرض عليه من الزكاة فمن يبخل فإنما يبخل عن نفسه أي بما ينفعها في الآخرة".

(ابن الجوزي\5380)

ye turn back (from the Path), He will substitute in your stead another people; then they would not be like you!" (Yusuf Ali,47:38).

"Here you are, being called to spend in the cause of God. Among you are those who withhold; but whoever withholds is withholding against his own soul. God is the Rich, while you are the needy. And if you turn away, He will replace you with another people, and they will not be like you" (Itani,47:38).

In the translation of Hilali & Khan, *عن* is rendered to "at the expense of- his own self-interest" which indicates the adverse consequences of this character trait. It also indicates that those who are avaricious towards their own selves will be brought to account for their dispraised actions in the Hereafter. In Pickthall's translation, "he who hoardeth, does so only from his own soul, the preposition *عن* is translated to 'from' which, considering the context, evokes one of the special senses of the word *عن* here. Pickthall chooses to highlight the cause or the inception of greed or avarice, which is said to originate in the hearts of people and for which they are responsible. The problem, then, occurs within one's self and is not attributable to others or to external circumstances. Consequently, such individuals will be held to account and will be punished after death.

Yusufali's explanation is similar to that of Hilali & Khan. The expression "at the expense of their souls" suggests that the miser will pay for their negative respond to the great command revealed to them from Allah to pay in His cause. In the Hereafter, they will be brought to account; and as a result, they will be severely punished. In other words, they are answerable for their sin since they did not respond to the order of Allah the Mighty which states that they must spend in his cause. Ending with Itani's effort, it is alike with Yusufali's work. The statement "but whoever withholds is withholding against his own soul" involves that an avaricious person is hurtful for himself/herself. This indication is revealed prominently by the word 'against'. This means that he/she is in charge of this hideous sin. Consequently, his/her account will be severe in the Hereafter because he/she did not respond to the great order of Allah which involves paying in the cause of His Majesty.

Reviewing the renditions above, the researcher agrees more with the efforts introduced by Hilali & Khan and Yusufali. These reveal more profound linguistic knowledge of the verse. They both deal with the expense that the miser will pay for their hateful character. They are hurtful for himself more than for the others around

them, so they will pay severely for their bad deed. This is the reasonable sequence of their disobedience of the commands of Allah the Glorious.

Chapter V

5.1 Conclusion

This study is not meant to judge specific English translations of Qur'anic verses, but to evaluate the translation strategies adopted by the four translators selected for this study. All of these translations are respectful and aesthetically compelling. Nevertheless, I have argued that a translator of the holy Qur'an should first have attained deep linguistic competence in the use of Qur'anic prepositions in order to properly convey the intended meaning.

Prepositions are basic elements of language. They establish or indicate the relationship between other linguistic elements in the sentence and allow for the production of meaning at the level of the sentence. Therefore, the intention they tend to convey is perceived from the context in which a preposition is used. However, when dealing with Qur'anic prepositions, it is realized that, besides their flexibility of meaning, they can convey unfamiliar meaning for which a reader or a translator should acquire deep knowledge of their linguistic indications.

Certainly translation has been crucial for promoting high levels of understanding and productive engagement between culturally and linguistically diverse communities. However, both the quality and the degree of difference between sociologically and linguistically diverse groups may require the translator to continuously invent and re-invent strategies for transferring the meaning of unique cultural traits from one to the other. Since language is the main vehicle of social cultural interaction and cultural exchange, enormous scholarly effort has been expended on enhancing the quality of translation.

In some fields, as in the case of strictly informative texts, we have enjoyed a high degree of success, but perhaps less so in others, as in translating literary texts, for they involve more subtle, culturally-specific meaning. If this is true of text produced by ordinary individuals, how much more so in the case of divine utterances. Thus, the Qur'anic translator's level of linguistic knowledge must be very high if the objective is to accurately convey divine insight. His or her skill must be adequate to

the task of translating the word of Allah and the intended message of the Qur'anic verses.

Despite the untranslatability of the Qur'anic text, as scholars agree, the Qur'anic discourse probably is and should, in theory, be translatable. Many people who are keen to recognize the message of Islam, the Qur'an, can achieve this only by means of translation if they are not speakers of Arabic. This, of course, only serves to emphasize the need for translating the meaning of the Qur'anic discourse, and many translators have really done their best to translate the meanings of the Qur'an from Arabic into modern languages worldwide. However, Qur'anic rhetorical devices, in general, and prepositions, in particular, have not thus far received the attention required to come up with the best possible strategies to render complex meaning in a theological context. Prepositions are especially problematic to the extent that they are polysemous. They generally perform multiple meanings and properly represent layers of connotations that can be quite difficult to comprehend even for a native speaker of the language. This polysemy is one of the major obstacles that translators face. Moreover, there is no one-one correspondence between prepositions of different languages. Qur'anic prepositions are not restricted to their denotative and conventional functions, but may extend to deep, metaphorical meanings that must be dealt with before approaching the translation process.

5.2 Recommendations

Since very little published research on prepositions in the Qur'anic verses now exists, the researcher would encourage graduate programs in translation to address the issues described in this study. Courses on the translation of meaning in the Qur'an should be offered on a regular basis. Faculty research and graduate seminars leading to theses in this area of study should be well-funded and encouraged by generous grants in order to meet the increasing need for non-Muslims to understand the message of Islam, the Qur'an.

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